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A MEMOIR

OF

THE REV. ANTHONY JACOB, M. D.

THE subject of this paper, a minister among the Baptists in Holland, was born at Hoorn, a principal town in West Friesland, in the year 1594; and, for some years, preached the gospel in the place of his nativity, in communion with that class of Mennonites, called the United Waterlanders. He likewise entered in the profession of medicine, and practised as a physician in Hoorn, with great success. He applied himself very closely to classical literature, and, at an early period in life, became distinguished as a man of learning. With his lingual studies, he combined those of *physic* and *theology;* and, with his manhood, commenced the professions of preacher of the gospel, and doctor in medicine. But he speedily passed over the course of human life. The blossoms appeared early; good fruit succeeded, which was soon gathered by its Divine Proprietor. His ministerial labours were blessed to no common extent. His audiences were always large, and their general deportment illustrated the power of his ministry. The church, though originally of good size, was enlarged, soon after the commencement of his ministry, by the erection of a gallery the full length of the place of worship; but even subsequent enlargements were inadequate to the accommodation of his numerous hearers. He possessed the hearts of his people, and lived in the esteem both of the magistrates of Hoorn, and the inhabitants in general. By the eloquence of his addresses, he acquired the title of Roscius, which affix to his name, is still retained in "De Gesetrie-denis' der Mennonitea," whence this account is taken. As a proof of the success of his ministry, the members, the number of whom was extremely small on his taking the pastoral charge, increased so rapidly, during the few years he filled the office, that, at the last time he administered the Lord's supper, three

months before his lamented death, there were present two hundred and forty-eight communicants.

He closed a ministry of about seven or eight years, by a death, in some respects similar, but in others, still more afflictive than those in which a Spencer lately died, whose loss is still lamented in the church of God. The circumstances connected with his death were, in brief, as follows:

Divine Providence calling him from Hoorn to Amsterdam, in the service of the churches; it being in the depth of winter, (January, 1624,) he proposed to perform the journey across the western part of the Zuider Zee, according to the usual method in the Netherlands, by skaiting over the ice. He set off, placing his wife and his only child, a little daughter, before him, on a sledge. After proceeding some way on their journey, the ice gave way, and precipitated all of them into the water. Dr. Jacob being an expert swimmer, immediately extricated his wife from the broken ice, and dived to the bottom for the child. He soon recovered her, but the spark of life had gone out! He however succeeded in getting safely out of the water, with the dead babe in his arms; but was quite exhausted by fatigue, and overwhelmed with the sad catastrophe. His wife was taken to a house, and placed in a warm bed, but, in consequence of fright, fatigue, and the loss of her babe, in a very short time, sunk in death. Dr. Jacob lay in an adjoining room, faint from fatigue, and oppressed with grief for the loss of his little girl. The death of his wife could not be concealed. This accumulation of affliction was a burden too heavy for his debilitated frame to support. He received the dismal news, and instantly expired, in the thirtieth year of his age. This distressing event happened on January 27th, 1624. The providence which, with one stroke of its pen, struck the whole household from the list of mortals, deprived his colleague and his church of the further enjoyment of those advantages, which a judgment so penetrating, combined with such zeal and piety, in so young a man, had authorized them to anticipate.

This afflictive event was improved by Mr. J. J. de Rinq, Baptist minister at Harlingen. The sermon was printed; and a few extracts may not be unacceptable to the English reader, as they will not only illustrate the excellence of the worthy minister, whose death occasioned it, but, may serve as a specimen of the style of preaching among the Baptists of Holland, in that age; which, though it might not bear comparison, in point of erudition, with the productions of the English Puritans of the same period, certainly displays as warm a heart, and as fervent concern for the salvation of men, as any thing that can be produced from any English divine, at the commencement of the seventeenth century.

Mr. Rinq chose his text from 2 Sam. iii. 38, *Know ye not that there is a prince and a*

great man fallen this day in Israel?

The preacher commences his discourse, by a compendious statement of the circumstances which occasioned the expression of the text concerning Abner, a general in the service of Saul, who had manifested the most faithful and devoted attachment to his sovereign, and vindicates the conduct of David and Judah, in lamenting the loss of so great a man; he then institutes a comparison between Abner and Dr. Jacob, as a valiant, faithful, and unwearied leader in the army of Jesus Christ.

After these introductory remarks, he proposes to improve the passage.

I. By founding on it an exhortation to the church, to lament the loss of its faithful pastor.

II. By selecting from it, consolation to believers; from the consideration that they did not mourn the death of—*a common man—a fool, whose hands were bound, or feet put into fetters,* but—*a great man,* and *a prince in Israel.*

In illustrating the first part of the discourse, the preacher introduces an apostrophe, which, considering that the language in which it was uttered is not well adapted to the expression of strong feeling, will not suffer in comparison with any thing to be found in the English divines of that early date.

"O ye Christian flock! ye sinners washed in the blood of the Lamb, know ye not, that this day a great man is fallen?" A youth, in point of age, but learned, of clear understanding, wise in judgment, pious, and, which is not a case of common occurrence, equally distinguished by his humility. Do you not perceive our right arm is broken? our eye almost darkened? Is there a hearer present unaffected with this sad scene? I request him to take three circumstances into consideration, and he cannot refuse his sympathy.

1. *What brought this young hero to his fate?*

It was a heart glowing with love to Christ; so great was the strength of his attachment, that he might have appropriated the words of David. "The zeal of thy house hath eaten me up." "I have exhausted myself almost to death for the name of God."* In him love was strong as death. Paul desired to be accursed for his brethren, and our friend has actually given up *his* life for the brethren; for this catastrophe happened, in his attempts to plant the word of life. In his efforts to instruct others in spiritual life, he lost his personal existence, if, indeed, to find eternal life, by means of dying, can be termed a loss. How frequently have we witnessed his faithful labours, both by sea and by land, sparing no pains in endeavouring to bring forth more fruits to Christ. Let this induce us to treasure in our hearts the wholesome doctrines he has taught us so frequently, and with so many tears, and

* According to the old Dutch version, Psalm lix. 9, 10, "Ik heb my byna dood geyvoerd om den name Godes."

glowing affection, lest, together with the loss of his person, we should also be deprived of his instructions.

2. The preacher endeavours to interest his hearers by remarking on the *unexpected* death of their pastor—removed in the bloom of life; impressing on them the great uncertainty of life—how quickly it might be taken away—at a moment when least expected.

3. He then confines their attention more immediately to *death*—enforces the certainty; how much soever uncertainty there may be in the circumstance of the *time* of dying, &c. and employs the instance of Dr. Jacob to produce the greater impression. From the fact, that death will not *overlook* any one, he urges the necessity of watchfulness, lest it should come upon us as a snare, or, like a thief in the night. "Ye ancient men," he exclaims, "arouse yourselves; it is high time; for see, this young hero has received from death a mortal blow. Ye young persons present, see how pale your *pastor* looks as he lies in his coffin, and already turning to corruption. Ye sinners, turn from your evil ways, behold death spares not the green tree of piety; and be assured, he will not pass by the dry one of iniquity."

A little further, he observes:

I. "There is a great man fallen! What eyes can refuse their tears? What heart is not ready to burst? What tongue does not stiffen in the contemplation of this most distressing death?"

"We know that death is common to all men. The scriptures declare it. No one can overleap its bounds; or, sail over the ocean of eternity, without entering its port. It is folly then to have imagined that our deceased friend was not mortal, or, that we ourselves are not subject to its stroke. We know that, in the instances of former saints, no piety, no penetration of mind, nor sanctity of conduct could prolong life; hence we might have been assured, that neither our friend, nor ourselves are immortal. But, the certainty of being obliged to die, once for all, being thus confirmed, let us, in time, seek to possess those goods which are durable; and which can, and shall remain to us in a blessed eternity. In this part, the preacher introduces an old epigram, which he wishes to stand as an epitaph to himself. It is to the following effect:—'I possessed a good; but what was *my* property, had been *another's* before me, and shall be the property of my *descendants*. I had no part of it at my own control, except what I ate or drank, or gave in the service of God. That which I gave away, remains with me; but what I kept back, has left me.'* Seeing that temporal

* Ik had eens goed; en dat was myn,
Eens anders was't, eens anders zal't zyn:
Ik had 'er niet van tot mynen gebode,
Dan ik at, of drank, en gaf om Gode.
Dat ik weg gaf, is my bygebleeven,
Maar dat ik behield, heeft my begeeven

possessions, then, are the unmerited gifts of God, whose power to give or to withhold is beyond your control, use your blessings with gratitude, to supply the necessities of life, and in the performance of works of benevolence; and, thus, in communicating your temporal goods to the service of the needy, you may lay up with God, an unchanging, unfading treasure, which shall remain with you for ever; but, all that remains, unoccupied in this manner, in the treasury of God, must be relinquished, and left behind, by its possessors, at the hour of their death."

II. The text suggests strong consolation to the believer, inasmuch as there is not fallen a common man, or a fool, whose hands were bound, or, whose feet were put into fetters; but, a prince—a great man in Israel.

In discussing this point, he advances many pungent and consolatory remarks, with a view to the strengthening, confirming, and admonishing of all pious and believing persons. He observes, that it is an undeniable fact, that faithful ministers, who have discharged their office conscientiously, and in the fear of God, and who have furnished the church with a believing and holy example, do peacefully rest in the Lord, and may leave the present state, in confident expectation of entering into possession of a blessed inheritance with God, in glory: therefore, believing and pious followers of the footsteps of their zealous teachers and forerunners, may, through divine grace, be certain that, although at present deprived, by death, of the delightful society and faithful instructions of those who watch for their souls, they shall find this loss abundantly made up, in the future life; in the dwellings of the spirits of just men made perfect; in indulging in the ineffable fruition of immortality and eternal life; in the society of those who were dear to them in life, and who have gone before them in the journey to an eternal world.

In the discussion of this second part, the preacher having shown that Abner was a *prince* and a *great man* in Israel, renowned for actions in the service of his country, as also *wise*, *provident*, *upright*, and *devout* in his conduct, he proceeds to show, how fitly the same epithets might be applied to their departed friend. He proved himself a true *prince*, as well in life as in *death*. "Was he not a *prince*, of no common renown, in the instance of the church in this town, which was in such reduced circumstances? How much he increased its numbers; and, by his valuable labours, brought it from obscurity to respectability, and even splendour, in Hoorn? His edifying discourses confirmed those in the faith who had been weak; the blind in mind were made to see; and the deaf soul heard the truth of the gospel; but the savour of the gospel, dispensed by him, was not restricted to this congregation, it diffused itself throughout Friesland; it was indeed so presented, that it could not be confined within a narrow space. In this, did he not well discharge the office of a prince?"

Again; was he not a good guide in the spiritual conflict in the church? What antagonists did he not, in the most manly way, put to silence. How nobly did he defend the truth! How merciful were his weapons! With what dignity he advanced in the presence of the church, armed with his spiritual breastplate, and his feet firmly shod with the gospel of peace! With what power he blew the trumpet of the gospel! His weapons were not carnal, but spiritual, &c.

He proceeds to apply the second epithet to his deceased friend, in proving him to be a *great man*, in *wisdom*, in *foresight*, and in *integrity of conduct*. "What is true wisdom, but a becoming consideration of the fleetness with which our days pass away?" Psl. xc. 12. Are any present wise, in this particular? I maintain, our deceased friend was more so, who, under this wise discipline himself, and, while instructing others in the same, has thus prematurely terminated his life, and now enjoys eternal youth in the heavens. All the learning he acquired, he consecrated to the cause of religion. He directed all his wisdom in the attainment of the good part, Luke, x. 42, Jesus Christ and him crucified, 1 Cor. ii. 2. Him he preached with such ardent zeal, that he drew tears from the eyes of the stoutest, softened their hearts, rendered them contrite, and was the means of the regeneration of their minds. From this wisdom, flowed a uniformly upright and pious conduct, seasoning his speech with salt, Mark, ix. 10. By the piety of his actions, he let his light so shine, that men may glorify his Father in heaven, Matt. v. 16.

Behold then your prince, your great man, your hero. In this manner, he not only commenced and made progress, but has now closed life, receiving, through divine mercy, the cooling draughts of eternal felicity, by means of that deadly immersion, which terminated his life below. Let us then wipe away our tears; let us follow our faithful prince in this spiritual warfare; let us act under the full influence of that heavenly wisdom, which teaches us our mortality," &c.

The discourse closes thus:—"Ye troubled Christians who now so bitterly lament your loss; refuse not the consolation afforded by the fact, that he, whose death you deplore, has arrived at a better place, in the enjoyment of eternal repose. Let us enter more manfully into the conflict, in order that we may say with Paul, 'We have fought the fight; we have run the course; we have kept the faith; henceforth there is laid up for us the crown of righteousness.' To which may God bring us all, through Jesus Christ. Amen!"

Dr. Jacob was an author, having published a poem on Theodore Oelius Chrough van Horn, and two controversial pieces on baptism—the one, in order to repel the attack of Robert Puppius, a reformed minister at Middellye, a work, which passed three editions, and displays considerable learning, though it was published

when its author was but twenty-three years of age, and, as it appears, before he entered on the ministry. The other publication was a reply to a work of Herman Faukel, a minister of the reformed church, at Middleburg, in Zealand. Faukel assumed as a title to his book, "*BABEL; or, the Confusion of the Anabaptists among themselves, on the principal doctrines of the Christian Religion; with a brief account of their origin, progress, numerous parties, and internal dissensions; as collected from their own writings!*"

This book, full of *falsehoods, improbabilities,* and *depraved accusations* against the Mennonites, was answered by Dr. Jacob, who assumed as the title of his reply, "*Babel; or, the Confusion of the Pædobaptists, on the article of baptism and its consequences: as demonstrated from different writings of the Pædobaptists, and serving for the edification of the lovers of truth, as likewise for a looking-glass to Herman Faukel, and his colleagues, in order that they may perceive their own blemishes: To which are added, twenty-five arguments, preserving the very language of the testimonies of the Pædobaptists against themselves, serving to the subversion of infant baptism.*"

The substance of this book consists in proofs of the want of unity among the Pædobaptists, as appears in their writings on the subject. Their self-contradictory interpretation of several passages of scripture, referring to the controversy, and the demonstration that infant baptism is false, unscriptural, and indefensible, by twenty-five arguments, preserving the very expressions of the defenders of infant baptism.

This work displays great reading, and contains numerous quotations from the writings of Lutheran, Reformed, and Catholic divines.

THE HOLINESS OF THE CHRISTIAN RELIGION.

Holiness consists in separation from sin, devotedness to God, conformity to his will, and readiness to obey his commands. Whatever view we take of the Christian religion, we must have a forcible conviction of its holy nature and tendency. God is holy. The infinite excellencies of his moral perfections cannot be comprehended by finite minds. The seraphim, conscious of their imperfection, if compared with him, veil their faces with their wings, while they celebrate his praises. "He is glorious in holiness." Isa. vi. 3. His righteousness, faithfulness, justice, goodness, and love, reflect a lustre upon all the contrivances of his consummate wisdom, and the operations of his almighty power; but it is in the death of his beloved Son, for the redemption of mankind, in which we behold the most astonishing display of his hatred to sin, and love of justice; in union with the exercise of such pity and compassion, as could only proceed from a mind of infinite rectitude and benevolence. Holiness in God, is the lustre

and glory of all his attributes. "He is the rock; his work is perfect; all his ways are judgment; a God of truth, and without iniquity; just and right is he." Deut. xxxiii. 4.—In his government of the world, there are many things which we cannot comprehend; yet, when his dealings with mankind in general, and with every individual in particular, shall be made known at the last great day, his mercy, in their salvation, or his justice, in their condemnation, will be universally acknowledged. Whether he pardon or punish, his holiness will shine with distinguished brightness; and the whole rational creation will confess the equity of his procedure.

The religion which comes from God, and is intended, by him, to restore our fallen nature to his divine image, must be holy. "Be ye holy; for I am holy," 1 Peter, i. 16. Neither time, nor alteration of circumstances, can weaken the force of this command. It must be equally binding on us Christians, as it was on the Israelites, to whom it was first given; yea, the force of it may be said to be greater to us than it was to them; in proportion to the degree, in which the holiness of God is more illustriously displayed under the present, than it was under the former dispensation.

Without holiness, we can neither walk with God, nor hold communion with him. We should be followers ("*imitators*") of God, as dear children. Religion, considered in its relation to God, is not a transient impression upon the human mind, but an abiding principle of devotion.

The life and character of our Lord Jesus Christ, exhibit to our view, the holiness and purity of Christianity. "He did no sin, neither was guile found in his mouth," 1 Peter, ii. 22. He sought the glory of his heavenly Father with holy zeal, and with unabating ardour. He went about, doing good to the bodies and souls of men. His whole conduct manifests the truth of Hebrews, vii. 26. "He was holy, harmless, undefiled, and separate from sinners."—Love to perishing men, and resignation to the divine will, appeared in every action of his life.

As his disciples, it is our duty to copy his example; and to exemplify, in our walk, that purity which shone so conspicuously in him. "He that saith he abideth in him, ought himself also so to walk, even as he walked," 1 John, ii. 6; in a habitual course of devotedness to God, seeking his glory, in connection with the good of mankind. Love ought to be the predominant principle of the mind. If we feel the passions of hatred, envy, or revenge, opposing in us the benevolence of the gospel, we should look to him who, while he made atonement for the sins of his people, by the death of the cross, prayed for his very murderers. We should frequently reflect upon this most stupendous act of mercy! and pray, that the same mind may be in us, which was in him; the same meek, gentle, loving,

and lowly mind: so should we be able to persist in doing good, although we might, on that account, be exercised with the contempt of evil men. Remembering him, who bore such contradiction and opposition from sinners, we should neither faint nor be weary in our minds. To render good for evil, is the very genius of the gospel, and will best adorn its doctrines and its precepts. To be called by the name of Christ, and not to be holy, is a contradiction of a very serious and awful nature. "Without holiness, no man shall see the Lord." Everlasting destruction, of both body and soul in hell, will be the portion of all those who live and die, destitute of the principles of holiness. For what reason were the followers of ancient heathen philosophers called by the names of their respective leaders, but because they espoused their doctrines, attended to their precepts, and acted according to their maxims. For the same reasons, the followers of Jesus Christ were first called Christians; a name, which, in itself, is expressive of holiness. As bearing this name, we should consider its dignity and purity, and aim to discharge the obligations it involves, by a life of persevering obedience to God.

If we contemplate religion, as the effect of divine influence upon the minds of men, we shall have an additional evidence of its holy nature and tendency. Christians are, "*a holy nation;*" set apart, by God the Father, in eternal and personal election, to holiness, as the means of happiness; to be sanctified by the blood and sacrifice of Jesus Christ, and to have principles of holiness implanted in them by the eternal Spirit, that thereby they might be enabled to live unto God, bear his image, and promote his glory.

The genuine effects of the love of God, shed abroad in the hearts of his people, must be hatred to sin, as that abominable thing which God's righteous soul hateth. Sin has brought disorder into the moral government of the world, is infinitely opposite to the divine will, and has exposed the noblest part of this lower creation to everlasting death. Its numerous and awful consequences are seen in every direction. The word of God, the history of the world, and an acquaintance with our own hearts, will abundantly convince us of what sin has done; but, in proportion as we are convinced of the malignity of sin, we shall hate it, and desire to be made holy. By divine influence, we are created anew in Christ Jesus; holiness becomes our element and our happiness. A sense of the mercy of God, manifested in our redemption by the blood of the cross, must fill our minds with gratitude; and a conviction of the love of Christ, will constrain us to walk in all holy obedience to the commands of God.

All the doctrines, promises, and invitations of the gospel, are suited to discover to us the evil of sin; and to impress upon our minds, a sense of the beauty and excellency of holiness.—

The ordinances of the gospel have the same tendency. "We are buried with him, by baptism, into death; that, like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life, that henceforth we should not serve sin." Romans, vi. 4—6. The commemoration of the love of Christ, in the sacred supper, is highly calculated to inspire our minds with feelings of indignation towards sin, and with love to holiness. The exercise of faith and love have the same effect. "Faith worketh by love, and purifieth the heart;" see Gal. v. 6, and Acts, xv. 9. The prospect of immortality and eternal life, should urge us to conformity to the will of God. "Every man that hath this hope in him, purifieth himself, even as he is pure," 1 John, iii. 3. Sinless perfection is not attainable in this life; yet we may be sure, that where there is no real holiness, there can be no true religion. The religion of Jesus Christ, is holiness to the Lord.

Dereham. G.

ON SPIRITUAL MINDEDNESS.

To be spiritually minded, is life and peace.
Rom. viii. 6.

NOTHING is so highly prized, by men in general, as life. The love of life is one of the most powerful instinctive principles of human nature. The loss of ease, of health, of property, of reputation, how much soever they may be dreaded, are not dreaded so much as the loss of life. There are few sacrifices which a man would not make, to preserve his existence. "Skin for skin, yea all that a man hath will he give for his life." Though human life is, for the most part, but a troubled scene; though our earthly existence is but too frequently accompanied by anxiety and pain, we still shrink from the approach of death. But, when our days upon the earth are serene and happy, —when the sun of prosperity sheds his genial influence over us, and life is connected with peace, then it becomes doubly precious. If, when beset with snares and surrounded with difficulties, man is still attached to existence, how much stronger will that attachment become, when the path which he treads is smooth and easy, and he has to meet with few obstructions in the way.

Now, says the apostle, to be spiritually minded is life and peace. These terms are selected to give us a high idea of the blessedness connected with spirituality of mind. It is compared to that which is most highly prized amongst mankind; —it is life and peace;—that is to say, to be spiritually minded is to be truly happy.

As to be carnally minded is to mind the things of the flesh, so to be spiritually minded is to mind the things of the spirit. Men, in general, are completely occupied by the concerns of this present world. These absorb their minds and engross their affections. But he that is spiritual, will pay a chief and primary attention to the concerns of religion—to the interests of his immortal soul—to

those great and important truths which are propounded in the gospel. The welfare of the soul will be the principal object of his solicitude:—not that other things are to be neglected, but other things must be kept in subordination to this first great end of our being. Religion was not designed to unfit us for society, and to make us ascetics. Placed as we are in this present world, there are various things of a worldly nature, which must necessarily engage our attention; and they form very erroneous ideas of religion, who imagine, that it unfits a man for the business of human life. It does not hinder him from paying a proper attention to the things of time, but it leads him to keep these things in subordination to the momentous concerns of eternity. The character is formed by the principle which predominates in the mind. If our thoughts, and wishes, and affections are supremely fixed upon the world, then are we worldly minded; but, if they are supremely fixed upon heaven, then are we heavenly minded; although, from the situation in which we are placed, and the relation in which we stand to society, a considerable portion of our time should be occupied by temporal affairs. According as the love of the world or the love of God predominates, we are carnally or spiritually minded.

He that is spiritual, will find pleasure in the public worship of God. The services of the sanctuary will be delightful and profitable to his mind. He will look forward with pleasing anticipation to the return of the sabbath, and the language of his heart will be, "How amiable are thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth, for the courts of the Lord. My heart and my flesh crieth out for the living God. A day in thy courts is better than a thousand. I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness."

He that is spiritual, will find pleasure in the private exercises of devotion. He will delight in holding communion with God in secret retirement, when no eye beholds him, but the eye of Omniscience. His is not the religion of exterior observances, it is the religion of the heart; and it will prompt him to "enter into his closet; and, when he has shut his door, he will pray to his Father, which is in secret; and his Father, which seeth in secret, shall reward him openly."

He that is spiritual, will find pleasure in meditating on the word of God. Divine truth will be the food of his mind. The doctrines, the promises, and the precepts of the gospel will engage his thoughts and interest his feelings; and he will be ready to exclaim, in the language of the psalmist, "How sweet are thy words to my mouth, sweeter than honey to my taste. More to be desired are they than gold, yea than much fine gold. Thy servant did meditate in thy statutes, thy testimonies also are my delight and my counsellors."

These are some of the evi-

dences of spirituality of mind. And how great the blessedness connected with such a state!—it is life and peace. Men, in general, are dead while they live. They are dead to every feeling of devotion—to every sentiment of piety; and alive only to pleasure and to sin. He alone who is spiritual, may be truly said to live. He alone answers the great end of his existence. He lives to God, and he shall live for ever. A life of spirituality shall never end. He that is spiritual, enjoys a delightful serenity of mind—a calm and holy pleasure—a peace of conscience which is denied to others. He is like a man placed upon a lofty eminence; he breathes a purer air, and, from his elevated station, looks down, untroubled, on the storms and tempests of these lower regions. It is a very common, but a very mistaken opinion, that religion is calculated to make men gloomy and melancholy. Were this the case, heaven must be a miserable place, for in heaven nothing but religion dwells. Heaven is a spiritual state, and the more of spirituality we possess, the more we shall anticipate of the joys of heaven. God is himself a spirit, and the closer our resemblance to him, the more shall we share in the essential felicities of the Deity.

H.

A brief Sketch of the Welsh Translations of the Scriptures. Chiefly extracted from Mr. Joshua Thomas's History of the Welsh Baptists.

Some parts of the word of God were translated into the Welsh language, and printed in 1551, to be read in the church of England service. In 1563, there was an act of parliament, ordering the whole Bible, and the whole of the church of England service, to be translated into the Welsh language, under the superintendence of five Welsh bishops, and that a copy of the Bible should be in every parish church, and in every chapel, throughout Wales. But the act specified no persons as translators, nor the source from whence the expense should be defrayed; and therefore nothing was done.

In 1567, however, the New Testament was translated, and published in Welsh, in a quarto form, black letter, divided into books and chapters, as it is now, but not into verses, except a few at the end. This was done by Mr. William Salesbury, who had translated what had been printed in 1551. He was a gentleman of fortune, and eminent for piety and learning, though not in the ministry. He lived at *Cae-du*, in Lansannan, Denbighshire. He was also the author of a Welsh and English Dictionary.

Dr. Richard Davies, bishop of Ty-ddewi, translated and published, soon after, the first and second epistles to Timothy, the epistle to the Hebrews, and the epistle of James. The book of the Revelations was translated by Mr. Thomas Huet, and printed in London, by Henry Denham, at the expense of Humphrey Joy. It has a calendar in the beginning, and a letter addressed to Queen Elizabeth, by Mr. W. Salesbury; in

which he notices the ignorance that prevailed in his country, and that, instead of worshipping the true God, the people worshipped wood and stone, bells and bones. He expresses his earnest wish, that they might have the whole of the word of God, in their own tongue; and that then it might be said, "The people which sat in darkness saw great light; and to them which sat in the regions and shadow of death, light is sprung up."

But Dr. William Morgan, vicar of Llanriadr, Denbighshire, afterwards made a bishop, had the chief hand in bringing out the whole Bible, in Welsh. He revised what had been previously done, and published the whole Bible in 1588. It was a folio, black letter, and a few references in the margin. In the beginning, there is a Latin letter to Queen Elizabeth, in which he acknowledges his obligations for assistance in the work, to Dr. Whitgift, archbishop of Canterbury, and to the bishops of Bangor and Lanelwy, (Dr. Hughes and Dr. Ballot, it is supposed,) and to Dr. David Powel, and to Mr. Edmund Prys; the latter was arch-deacon of Merioneth, who turned the Psalms into verse, which are now at the end of the Welsh Bible, and commonly sung in churches.

The Welsh Bible was again revised and printed by Dr. Richard Parry, bishop of Lanelwy, and by Dr. John Davies, in 1620. This translation is the same as we have at present, and thought, by competent judges, to be exceeded by no translation of the Bible, in any language.

The Bible, however, was yet scarce, confined chiefly to the parish churches; but, in 1630, it was printed in a small size, for the use of the common people, by two gentlemen in London, of Welsh extraction, and at their own expense:—Mr. Rowland Haylin and Sir Thomas Middleton. Mr. Stephen Hughes, in a preface to *Llyfr y Ficar*, published in 1672, says, "Sir Thomas Middleton has shown kindness to our country, beyond any other, by publishing, at his own expense, the Bible, in a small size, for the use of the common people. From my heart, I pray God, that every blessing, temporal and spiritual, may descend from heaven on every descendant of Sir Thomas Middleton! May God impart to them blessings without number, like the sand of the sea, the grass of the field, or the stars of heaven! and let every Briton, who loves God, and wishes the salvation of the souls of the people in Wales, say, Amen, and Amen. Gracious God! bless the descendants of Sir Thomas Middleton, and let his name be held in honour for ever!"

About the year 1741, Bibles were become very scarce in Wales. A Welsh Bible was commonly sold for *twenty shillings*, and difficult to be obtained at any price. But, in 1746, a large edition was printed, and another in 1752. Both editions consisted of *thirty thousand* copies; towards which the Society in London, for promoting Christian Knowledge, gave 6,000*l*. The two editions were printed under the super-

intendence of Mr. Richard Morris, a gentleman in London, a native of Wales. Mr. Griffith Jones took an active part in procuring, and dispersing them throughout the pincipality. The late Dr. Joseph Stennett also showed great kindness to the Baptists in Wales, who were in great want of Bibles. He ordered a certain number to be sent to each Baptist church, throughout the principality, for the use of the poor. In 1769, an edition, amounting to 20,000 Welsh Bibles, was printed by the same society, and through the liberality of Dr. Thomas Llewelyn, and others, were dispersed, gratis, among the Baptists and other denominations. In the following year, 1770, a large quarto Bible was printed at Carmarthen, by the Rev. Peter Williams. This is the first Welsh Bible that was printed in the principality, and the first Welsh Bible that has an exposition and practical remarks, at the end of each chapter, in the manner of Brown's Bible.

Peckham, May 8, 1816. T. T.

BRIEF ACCOUNT OF SIR JOHN OLDCASTLE, OR LORD COBHAM.

Sir John Oldcastle, who was so zealous for Wickliffe's doctrine, was a native of Wales. His birth-place, and his patrimony, (says Mr. J. Thomas, in his History of the Welsh Baptists,) bear his name to this day. *Oldcastle* is a small parish, adjoining to Cludock, in Monmouthshire. The valiant King Henry V. was also born at Monmouth; and having a great regard for his countryman, introduced him into his household. Sir John Oldcastle married Lord Cobham's daughter, and, at his father-in-law's death, was created Lord Cobham. The noble Briton, though in the king's court, was full of zeal against popery, and was reckoned the chief man, through the kingdom, in supporting, defending, and encouraging the Lollards, who were the Protestants and Dissenters of those times. For these things, the Popish clergy were full of bitterness and rage against him, as they knew very well, that he was much in favour at court. However, after many consultations, they found means, like Daniel's enemies, to prevail with the king to have him apprehended, and brought to trial, as an enemy to the holy church.

It is said of this excellent nobleman, that it was publicly known, that he had been at great expense in collecting and transcribing the works of Wickliffe, which he dispersed among the common people, without any reserve. It was publicly known, also, that he maintained a great number of the disciples of Wickliffe, as itinerant preachers, in many parts of the country, particularly in the dioceses of Canterbury, Rochester, and Hereford.

When the archbishop, at the head of a large body of the dignified clergy, waited on the king, he laid before him, with as

much acrimony as decency would admit, the offence of his servant, Lord Cobham; and begged his majesty would suffer them, for the Lord's sake, to put him to death. The king told the archbishop, that he had ever been averse to shedding of blood in the cause of religion; such violence, he thought more destructive of truth than of error. He, therefore, enjoined the convocation to postpone the affair a few days; in which time, he would himself reason with Lord Cobham, whose behaviour he by no means approved; and, if this were ineffectual, he would then leave him to the censure of the church.

With this answer, the primate was satisfied; and the king, sending for Lord Cobham, endeavoured, by all the arguments in his power, to set before him the high offence of separating from the church; and pathetically exhorted him to retract his error. Lord Cobham's answer is upon record:—"I ever was," said he, "a dutiful subject to your majesty, and, I hope, ever shall be. Next to God, I profess obedience to my king; but, as for the spiritual dominion of the pope, I never could see on what foundation it is claimed, nor can I pay him any obedience. As sure as God's word is true, to me it appears fully evident, that he is the great antichrist foretold in holy writ."

This answer of Lord Cobham so exceedingly shocked the king, that, turning away in visible displeasure, he, from that time, withdrew from him every mark of his favour. Deserted by the king, the archbishop soon found means to get him committed to the Tower; and, on September 23, 1413, he was cited to appear before the consistory; but, not appearing, he was declared contumacious, and excommunicated without farther ceremony. But, though committed to the Tower, and condemned to die, yet, by some means, he made his escape; and, taking the advantage of a dark night, he eluded pursuit, and arrived safe in Wales; where he found an asylum, and was secured, by some of the chiefs of that country, from the rage of his enemies.

It is supposed, that all this was under the connivance, and with the approbation, of the king, who was unwilling to put him to death. "We are told," says Mr. Thomas, "by a Monmouthshire author, that Sir John lay concealed, among his tenants and friends, at or about Oldcastle, above four years; till, at last, Lord Powys, a covetous and bigotted Papist, for a considerable sum of money, apprehended him."

He was then taken to London; and, the king being at that time out of the kingdom, the Romish clergy made all speed to despatch him, by a most inhuman death. He was hanged up, by an iron chain round the waist, and burned, or rather roasted to death, over a slow fire.

The translator of Rapin says, in a note, "As this was the first noble blood that was shed in England, by popish cruelty, so, perhaps, none ever suffered a more cruel martyrdom."—The historian says, "Thus died

Sir John Oldcastle, baron of Cobham, with wonderful constancy, perfectly answerable to the firmness wherewith he had all along maintained the doctrine of Wickliffe, which he professed." There is a painting of this wonderful man, preserved in Dr. Williams's library, in Redcross-street, London.

"This nobleman was another instructor of the good people in and about Olchon. In the four years which he spent among them, it may be concluded, that he did all the service he could, to promote the truth for which he suffered." His martyrdom was in 1417, two years after that of the celebrated John Huss, who, likewise, was a worthy disciple of Wickliffe, and a hundred years before Luther began the Reformation in Germany.

From some things contained in the confession of faith, which Lord Cobham presented to the king, it is evident, that he had fully imbibed the sentiment of Wickliffe,—that "all traditions, not taught in the scriptures, are superfluous and wicked." This confession he thus concluded: "Finally, my faith is, that God will ask no more of a Christian in this life, than to obey the precepts of his blessed law. If any prelate of the church require more, or any other kind of obedience, he contemneth Christ, exalteth himself above God, and is plainly antichrist."

Thus did Lord Cobham and his friends appear on the side of Christ, when "all the world wondered after the beast;" and when England was immersed in error, they heroically defended the truth. These were *Dissenters* long before the church of England, in its present form, was by law established. These shone, as morning stars in our hemisphere, before the day of the reformation. These were they who followed the Redeemer, whithersoever he went; who overcame all their enemies through the blood of the Lamb, and by the word of their testimony; and who loved not their lives, unto the death.

Ivimey's History of the English Baptists, Vol. I.

Practical Exposition of Acts, xvii. 27. *Extracted from Ward's History of the Religion, Manners, &c. of the Hindoos*, vol. 1. pp. 322—324.

"THERE is no question occurs so frequently in the Hindoo Shastrus, as this:—What is God? To know whether he exist or not, page upon page has been written, and this question has been agitated in every period of Hindoo history, wherever two or three pundits happened to meet, with a solicitude, but, at the same time, with an uncertainty, which carries us at once to the apostolic declaration: 'The world by wisdom knew not God.' Some pundits call him, 'The invisible and ever blessed;' others conceive him as possessing form; others have the idea that he exists like an inconceivably small atom; sometimes he is male, sometimes female; sometimes the elephants assume his place; and, at other times, he is a deified hero. Thus, in 33,000,000 of forms of names, this nation, in the emphatical language of St.

Paul, has been, from age to age, 'feeling after the Supreme Being, like men groping in the region of the shadow of death!' and, after so many centuries, the question is as much undetermined as ever—What is God?

"One day," says Mr. Ward, "in conversation with the Sungskriter head-pundit of the College of Fort William, on the subject of God, this man, who is truly learned in his own Shastrus, gave me, from one of their books, this parable: 'In a certain country, there existed a village of blind men. These men had heard that there was an amazing animal, called the elephant, but they knew not how to form an idea of his shape. One day, an elephant happened to pass through the place: the villagers crowded to the spot where the animal was standing. One of them got hold of his trunk, another seized his ear, another his tail, another one of his legs, &c. After thus trying to gratify their curiosity, they returned into the village, and, sitting down together, they began to give their ideas on what the elephant was like. The man who had seized his trunk, said, he thought the elephant was like the body of the plantain tree; the man who had felt his ear, said, he thought he was like the fan with which the Hindoos clean their rice; the man who had felt his tail, said, he thought he must be like a snake; and the man who had seized his leg, thought he must be like a pillar. An old blind man, of some judgment, was present, who was greatly perplexed how to reconcile these jarring notions respecting the form of the elephant; but at length said, 'You have all been to examine this animal, it is true, and what you report cannot be false: I suppose, therefore, that that which was like the plantain tree, must be his trunk; that which was like a fan, must be his ear; that which was like a snake, must be the tail; and that which was like a pillar, must be his leg.' In this way, the old man united all their notions, and made out something of the form of the elephant. — Respecting God, added the pundit, we are all blind; none of us have seen him; they who wrote the Shastrus, like the old blind man, have collected all the reasonings and conjectures of mankind together, and have endeavoured to form some idea of the nature of the Supreme Being.

"It is an irresistible argument, in favour of the majesty, simplicity, and truth of the holy scriptures, that nothing of this uncertainty has been left upon the mind of the illiterate Christian. However mysterious the subject, we never hear the question started, in Christian countries—What is God?"

Extract of a Letter from Dr. Stuart, of Edinburgh; containing Notes of a Sermon by the late Mr. M'Lean.

I ENCLOSE very short notes of the first discourse here, which turned the attention of Christians to the Baptist Mission, preached by the late Mr. M'Lean, at the Circus, about twenty years ago. I got the notes from himself, just after preaching; and, although they contain a very imperfect outline of the sermon, which was heard by a very numerous audience, and by several

ministers of all denominations, with great attention, I think it worth preserving in the Magazine, though but as a memorial of his service, and earnest zeal to promote the object, and of its efficacy, as proved, by the efficient collections in this *poor* country, compared with the numerous and opulent professors in England.

" 2 Tim. iii. 16, 17. The apostle forewarns Timothy of perilous times, not only through persecution, but false teachers, whom he describes by some of the most prominent features of their character, ver. 1—9. As an antidote against the influence of their corrupt principles and practices, he proposeth his own *doctrine* and *example* for Timothy's imitation, ver. 10—14; and, particularly, the *holy scriptures*, which he recommends to him in the words of our text, and in the preceding verse. In speaking from this important passage, it is proposed,—

" I. To illustrate the truth of the apostle's assertion, that 'all scripture is given by *inspiration of God.*'

" II. Take notice of the various *uses*, for which the scriptures are profitable.

" III. *Improve* and *apply* the subject.

" I. In illustrating the truth of the apostle's assertion, it will be proper to explain the terms. By *all scripture*, he must intend, all the Old Testament writings; for these were the scriptures which Timothy knew from his childhood, ver. 15. Yet, as this seems to be Paul's last epistle, (see chap. iv. 6,) and, as the greater part of the New Testament was, by this time, committed to writing, we may reasonably conclude, that he intends the New Testament writings also in this general expression; for we find Peter classing the whole Epistles of Paul along with the other scriptures, 2 Peter, iii. 15, 16.—By *inspiration of God*, I understand him to mean, a supernatural influence of the Spirit of God, communicating divine truths to the minds of men, which could not otherwise be known; and also a superintending influence, securing them against all error and mistake, in delivering, either by word or writing, whatever God was pleased to reveal or record by their means. We need not puzzle ourselves, as to what manner or degree of inspiration was necessary, in all supposable cases. Our text throws no light upon such curious inquiries; but asserts, in general, that 'all scripture is given by inspiration of God;' and, if so, the manner and degree of that inspiration, must have been sufficient for communicating whatever God intended to reveal. As to the truth of the apostle's assertion, respecting the inspiration of the whole scriptures, no person can question it, who believes the inspiration of the apostle himself; but we may notice a few things, which serve to corroborate this assertion.

" 1. As to the Old Testament, the whole writings of Moses must have been given by divine inspiration. First, All the nation of ancient Israel had the most striking evidence, that God spake by him. The divine authority of his mission, minis

try, and writings, was fully attested by all the wonderful manifestations which God made of himself, in delivering that people out of Egypt, giving them his law, and dealing with them in the Wilderness.—Secondly, The inspiration of a great part of the Old Testament is clear, from the numerous prophecies found in it, concerning a multitude of events, which no human sagacity could possibly foresee, but which actually happened according to these predictions.—Thirdly, This truth may also be clearly evinced from the New Testament, where the most of the books of the Old Testament are cited, as of divine authority.—Our Lord recommends the search of the scriptures; terms them the word of God, which cannot be broken; cites them frequently; and particularly mentions the books of Moses, the Prophets, and the Psalms, as testifying of him.—His apostles frequently cite them, as decisive divine proofs of their doctrine; term them the oracles of God; and say, they were spoken by the Holy Spirit.—Peter lays it down, as a first principle, that 'no prophecy of the scripture is of any private interpretation,' or impulse; 'for the prophecy came not, in old time,' or, rather, at any time, 'by the will of man; but holy men of God spake as they were moved by the Holy Ghost,' 2 Peter, i. 20, 21.—If, therefore, we admit the inspiration of the New Testament writings, we must also admit that of the Old.

"2. The inspiration of the New Testament, as a revelation from God, is clear. First, From the many miracles by which its doctrines are confirmed.—Secondly, From its correspondence with the Old Testament, as being the exact fulfilment of its prophecies and types.—Thirdly, From Christ's promise of the Spirit to his apostles, to guide them into all truth; to teach them all things; to bring all things to their remembrance whatsoever he had said unto them; and, even to show them things to come.—Fourthly, From the remarkable accomplishment of this promise.—Fifthly, From what the apostles themselves declare, viz. that the doctrine they taught was not after man, nor received of man, but by the revelation of Jesus Christ; that God had revealed these things to them by his Spirit, which searcheth all things, even the deep things of God.

"3. There are, also, many internal evidences, that all scripture is given by inspiration of God.—First, They give such a manifestation of the divine character, as infinitely transcends all our natural conceptions of him, and such as is suited to lay a foundation for our faith and hope, and to excite every devout affection.—Secondly, The spirituality and purity of the doctrine bespeaks its author; it being every way opposite to human corruption, and even to the boasted systems of philosophic morality.—Thirdly, They give us such a view of the depravity of human nature, as tends to humble us in the dust before him; and, as none but the Searcher of Hearts could lay open, who perfectly knows what is in man.

—Fourthly, They reveal a most wonderful plan of redemption, which, in all its parts, demonstrates its divine original.—Fifthly, The evident end and scope of the whole, is to promote the glory of God, and the happiness of men.—Sixthly, And the supernatural effects they produce upon the hearts of those, who believe and receive them as the word of God, show the divine power attending them.—Let us now,

" II. Take notice of the various purposes for which the scriptures are profitable.

" 1. They are profitable for *doctrine, i. e.* for teaching us the important doctrines we are to believe concerning God, ourselves, our state by nature, and the way of salvation by Christ; as also the duties we owe to God and one another.

" 2. They are profitable for *reproof*, or, rather, *conviction* of error, guilt, and danger; and so for leading us to humiliation and repentance.

" 3. They are profitable for *correction*, or for rectifying and amending whatever is amiss in our sentiments, dispositions, or practice.

" 4. They are profitable for *instruction in righteousness, i. e.* for direction and information in all the duties of a righteous and holy life.

" 5. Taking these things collectively, they contain all that is necessary to 'make the man of God perfect, thoroughly furnished unto all good works;' *i. e.* to qualify and accomplish a Christian teacher for every branch of his office, and the performance of every good work.

" 6. To this we may add, that the holy scriptures 'are able to make men wise unto salvation, through faith, which is in Christ Jesus,' ver. 15.

" All this agrees with what the psalmist says on this subject:—'The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple; the statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes,' &c.—We shall now,

" III. Make some improvement and application of the subject.

" 1. If all scripture is given by inspiration of God, then it must be *infallibly true*, and ought to be received with that reverence and credit, which is due to its great Author.—It follows, also, that it ought to be diligently studied, as the alone rule of faith and practice; that we should believe its doctrines and promises, stand in awe of its threatenings, and cheerfully yield obedience to its precepts.

" 2. If it is profitable for all the purposes that have been mentioned, and to make us wise unto salvation, then it must be a *perfect rule* of faith and duty, to which nothing must be added, of human invention, as if it were, in any respect, deficient; and from which nothing must be taken, as if any thing were trifling or redundant. The law of the Lord is perfect.

" 3. Hence it also follows, it is a *permanent* and *unalterable rule*, for all ages of the church, and for all states of society, from the most uncultivated to the most improved. It neither changes with the fashions

nor opinions of the times; nor does it ever grow obsolete, or out of date. Hence, it can never be laid aside, like the laws and opinions of changeable men; but it is the word of the Lord, which endureth for ever; the rule of eternal righteousness.

"4. From what has been said, we may also see, that the word of God is the only *true standard* of doctrine, and that by which all human teaching must be tried; 'to the law and to the testimony,' &c.; so that it is the only preservative from false doctrine.

"5. From all these considerations, it is clear, that the scripture is the *greatest blessing* that any nation or people can enjoy in this world, and the most conducive to their eternal happiness in the world to come. The peculiar advantage of the Jews, above other nations, lay chiefly in this; that, 'to them were committed the oracles of God.'—Compare the state of the nations before and since they have received the word of God. Compare, also, the state of Europe under Popery, when the scriptures were taken from the common people, with the state of the reformed churches, who enjoy the light of the scriptures.

I beg you will bear with me a little, in applying this subject to the present occasion of our meeting.

The Lord is now remarkably stirring up many, to propagate the gospel among the heathen. About six years ago, a Missionary Society was formed, for this purpose, among the Particular Baptists in England. The year following, Messrs. Thomas and Carey were sent, as Missionaries, to the East Indies. Since their arrival there, Mr. Carey, in particular, though he had the language of the country to learn, a secular employment to attend, and also a great deal of preaching, yet has exerted himself so extraordinarily, as to have completed a translation of the whole New Testament, and several parts of the Old, into the Bengalee language. Upon consulting with the printer, at Calcutta, about the expense of printing 10,000 copies of the New Testament, it is thought it will amount to about 3000*l.* sterling, or upwards; for which the Society's funds are by no means adequate. Yet, considering the vast importance of this undertaking, for enlightening the heathen in that extensive country, and its evident tendency to advance the kingdom of Christ, it is hoped, that the lovers of Zion will not scruple to lend their mite, to assist in putting this inestimable treasure into the hands of these poor heathens.

1. Let me address you, who know the value and use of the word of God, who have experienced its power and efficacy upon your own souls. This is no party concern; it is the common cause. If you value the scriptures,—the souls of men,—the glory of the Redeemer, &c. this will have a more solid and lasting effect than transient discourses, and lead them to see the ground of faith with their own eyes.—2. Let me address even those who are possessed of humanity, lovers of morality," &c.

Juvenile Department.

CALENDAR
FOR
JUNE, 1816.

I. *The Name.*—Perhaps the Romans called it *Junius* from Junius Brutus, who drove the Tarquins from Rome, and settled the government upon the people.

II. *Fasts and Festivals.*—June 1. *Nicomede.* He is said to have been a pupil of St. Peter, and was discovered to be a Christian by his burying Felicula, a martyr, in a very honourable manner. He was beaten to death with leaden plummets, on account of his religion, in the reign of Domitian.

June 2. *Whitsunday.* On Whit-sunday, or *White*-sunday, the Catechumens, who were then baptized, as well as those who had been baptized before at Easter, appeared, in the ancient church, in *white* garments. The Greeks called it *Brightsunday*, on account of the number of bright white garments which were then worn.

June 5. *St. Boniface.* He was a Saxon presbyter, born in England, and at first called Winfrid. Pope Gregory II. sent him into Germany, where he made so many converts that he was called the German apostle. He was murdered in a barbarous manner by the populace near Utrecht, while preaching the Christian religion.

June 9. *Trinity Sunday.*

June 11. *St. Barnabas.* The epistle ascribed to him is considered genuine, though not admitted into the canon of the church.

June 13. *Corpus Christi.*

June 17. *St. Alban.* He was the first Christian martyr in this island, and suffered in 303. He was converted by Amphialus, a priest of Caerleon in Monmouthshire, who, flying from persecution, was hospitably entertained by St. Alban at Verulam, in Hertfordshire, now called, from him, St. Alban's. Amphialus being closely pursued, made his escape, dressed in St. Alban's clothes. This, however, being soon discovered, exposed St. Alban to the fury of the Pagans; and our saint, refusing to perform the sacrifice to their gods, was first miserably tortured, and then put to death.

June 21. *Longest Day.* This day is, in London, 16h. 34m. 5s.

June 24. *St. John the Baptist and Midsummer Day.*

June 29. *St. Peter.* He suffered martyrdom at Rome, about the year 64, and was crucified with his head downwards; saying, according to St. Jerome, "he was unworthy to be crucified as his master was." The church of St. Peter, at Rome, is the largest building of the kind in the world.

III. *Astronomical Occurrences.*—The sun enters Cancer on the 21st, at forty-five minutes past two in the afternoon, when the summer quarter commences.—The moon enters her first quarter on the 3d; is full on the 10th; enters her last quarter on the 17th; and her change will be on the 25th. The planet Mars sets on the 1st, at seventeen minutes

after eleven at night; and on the 30th, at four minutes after ten. Jupiter sets on the 1st, at thirty-three minutes past two in the morning; and on the 30th, at 30 minutes after midnight. On the 11th, his second satellite will come out of the shadow, on the eastern side, at forty-four minutes after nine in the evening; and on the 22d, an emersion of the first satellite will happen at forty-three minutes after ten. On the 5th, at ten in the evening, the four satellites will all be on the eastern side of Jupiter, arranged in the order of their respective orbits. The first, or innermost, satellite will appear nearest the primary planet, and the fourth will rank last. On the 26th of this month, at the same hour, the arrangement of the satellites will be in every respect the same. As these satellites are all invisible to the naked eye, they seem to have remained unseen and unknown by the inhabitants of the earth, from the creation of the world to January, 1610, when the famous astronomer *Galilæo* discovered them by means of a telescope. Saturn cannot be seen till twenty-four minutes after midnight at the beginning of the month; but he continues to make his appearance four minutes earlier every evening, and consequently rises, at the end of the month, as early as twenty-one minutes after ten. The Georgian planet is now in a good position for evening observations; coming to the south on the 1st, at fifty-two minutes after eleven; and, on the 30th, at forty-seven minutes after nine. As this planet, however, can but just be seen by the unassisted eye, when stars of the sixth magnitude appear, it is requisite to use a telescope at those periods when there is any portion of twilight. The smallness of this planet renders it also necessary that some directions should be given for finding its place in the heavens. The juvenile astronomer, therefore, will do well to find the constellation called *Scorpio*, or the Scorpion, and also that called *Ophiucus*, or the Serpent-bearer. These constellations come to the south at the same time that the forementioned planet does: but the Scorpion, in which the planet is situate, is the lower constellation; and its brightest star called *Antares* moves a little below the course which the sun pursues in the middle of winter. About 32 breadths of the sun above *Antares*, is *Zeta Ophiuchi*, a star of the third magnitude, and less bright than *Antares*, which is of the first magnitude. On the eastern side of these two stars may be seen another star, of the third magnitude, called *Eta Ophiuchi*. With these three fixed stars the letter V is formed, the western side being rather the longest. At the top of the V, on the eastern side, is *Eta Ophiuchi;* and at the top, on the western side, is *Zeta Ophiuchi;* and at the bottom of the V is *Antares*, or the Scorpion's heart. On the western side of the V, not far from the bottom of it, is *Beta Scorpii*, a star of the second magnitude. In the eastern line of the V, a third part from the bottom, is a small star of the sixth magnitude, and, in the western line, of the aforesaid letter, a third part from the bottom, is another fixed star, of the fifth magnitude, and which is one of those stars in the Scorpion that are called *Omega Scorpii*. About the end of this month, and in the early part of July, the Georgian planet will be nearly in a line between these

two stars, and will be seen gradually to approach *Omega Scorpii* till the middle of August, when it will be stationary for a few days; and then it will return in the same path it moved in, when pursuing a contrary direction. The planet will be moving between the two stars for some time, and by that motion may be recognised as a planetary body.

This month affords us an interesting eclipse of the moon, which will begin on the evening of the 9th, and will end on the morning of the 10th. The full moon will rise about sunset, and will continue full-orbed till the beginning of the eclipse, at 30 minutes after eleven, when the earth's shadow will begin to be visible on the eastern side of the moon. The shadow will then appear to advance over the moon's surface, till 39 minutes after midnight, and then the moon will be totally eclipsed. A faint light, however, will remain on that side of the moon which was last visible; and this light will gradually decrease as the moon sinks deeper into the shadow. At 15 minutes after one, will be the middle of the eclipse; and afterwards a faint light will gradually increase on the other side of the moon, till her eastern limb begins to appear at 51 minutes after one. Then the shadow will seem to recede, from the eastern limb, till three o'clock, when the eclipse will cease. It may also be remarked that, near the edge of the earth's shadow, there will be a gradual increase of light on one side, and of darkness on the other. On the surface of the moon, near the earth's shadow, the sun is eclipsed by the earth, between eleven and twelve digits, which accounts for a considerable diminution of light, and an approach to total darkness where the sun is eclipsed nearly twelve digits. Hence arises the dusky appearance on the surface of the moon, near the earth's shadow.

IV. *Naturalist's Diary.*—One of the earliest rural employments of this month is the shearing of sheep. A profusion of fragrance arises from the fields of clover in flower—from the beans in blossom—and from the new-mown hay. The gaiety of all surrounding objects and the genial warmth of the weather, conspire to render it a season of pleasure and delight to the beholder. During the mild evenings of this month, not a little amusement may be derived from watching the motions of the common white, or barn owl. The cunning of this nocturnal bird is admirably described by Butler:

> "And as an owl that in a barn
> Sees the mouse creeping in the corn,
> Sits still, and shuts his round blue eyes,
> As if he slept, until he spies
> The little beast within his reach,
> Then starts, and seizes on the wretch."

The innumerable herbs and flowers, which meet our eyes in every direction, appear designed only to ornament our earth, or to gratify our sense of smelling; but, upon a more intimate acquaintance with their peculiar properties and operations, we find, that while they contribute to embellish our gardens, they also promote the purification and renovation of the atmosphere, which has become contaminated from various causes.

We can only subjoin here a small selection of wild-flowers.

This month affords ample scope for the researches of the English botanist, as it brings more flowers into blossom, than any other month of the year.

The trees, indeed, have generally exchanged their blossoms for fruit, which is now advancing to the period of its perfection. Several shrubs, however, may be expected to unfold their flowers, among which we may expect to see the dog's-rose, *(rosa canina;)* the common bramble or blackberry bush, *(rubus fruticosus;)* and the common maple, *(acer campestre.)*—Among the numerous plants, the following may be selected: The wild teasel, *(dipsacus sylvestris;)* the great houndstongue, *(cynoglossum officinale;)* the common borage, *(borago officinalis;)* the viper's bugloss or common viper grass, *(echium vulgare;)* the common henbane, *(hyoscyamus niger;)* the common hemlock, *(conium maculatum;)* the flowering rush, or water gladiole, *(butomus umbellatus;)* the spattling poppy, or bladder campion, *(cucubalus behen;)* the common foxglove, *(digitalis purpurea;)* the common mallow, *(malva sylvestris;)* the bird's foot clover, *(lotus corniculatus;)* the bluebottle, *(centaurea cyanus;)* and the spotted orchis, *(orchis maculata.)*

The wild teasel grows on wet banks, and has purplish flowers growing in egg-shaped heads, and surrounded with the long leaves of the calyx. The whole plant is beset with hooked prickles, and water lodges where the leaves encompass the stem. The great houndstongue has flowers, whose colour resembles that of mulberries, and the scent of the plant is so much like that of mice, that it has been known to attract the attention of a cat. The viper's bugloss grows on road-sides, and in barren corn fields. Its flowers are very conspicuous, being first of a fine red, and afterwards of a bright blue. The stem and leaves are sometimes spotted with red. The common henbane should be shunned by young persons, as a dangerous plant. Dr. Withering, an eminent physician and botanist, says, that the seeds, leaves, and roots, are all poisonous, when taken internally, and that madness, convulsions, and death, are the general consequence. The flowers of this plant are of a yellowish brown, with beautiful purple veins. It is a woolly plant, and grows on road-sides, and among rubbish. The common hemlock is also capable of producing the most baneful effects, as every part of the plant is poisonous. In skilful hands, however, its effects may be said to have been reversed. The flowering rush may be known at once by its nine stamina and six pointals. It grows in slow streams and marshy ditches, and has blossoms consisting of a mixture of purple and white. It is of the class *enneandria*, *enne* signifying nine, and *andria* stamens, or, more properly, stamina. The inferior subdivision, called the *order*, is *hexagynia*, *hexa* meaning six, and *gynia*, pointals. This plant should not be forgotten, as it is the only one in Britain that has nine stamina, and consequently the only plant we have of the ninth class. The bladder campion is a smooth sea-green plant, with a calyx inflated like a bladder. It is more generally found in corn-fields. The foxglove needs no description, and is therefore the better adapted for illustrating botanical terms. The blossom may be observed to consist of one bell-shaped petal, beneath which is a calyx that has five divisions; and that place within the calyx, to which the flower is attached, is called the

receptacle. Within the blossom will be found four stamina and one pointal; and the bottom of the pointal is the capsule, within which the seeds are contained. By this plant, then, any young person may easily learn the seven parts of fructification, which are all pointed out in the above description. Great care, however, should be observed in abstaining from any inquiry into the taste of this plant, as it is poisonous. The common mallow has a great number of stamina united at the bottom into a cylinder. This union gives us the idea of brotherhood; and hence the name of the class is *monadelphia, mon,* meaning one, and *adelphia,* brotherhood. The bird's-foot clover has a beautiful yellow flower; and it often grows in great abundance on heaths and commons. Before the blossom is fully expanded, a deep crimson may be observed on the outside. Occasional streaks of crimson may also be observed, when the flower is unfolded. The bluebottle grows in corn-fields, and has fine blue flowers, which are composed of a considerable number of florets. The spotted orchis grows on heaths, and in meadows, pastures, and other similar grounds. The leaves are spotted; and the flowers grow in a spike on a single stalk. They are of a purple hue, and sometimes nearly white.

V. *Remarkable Events.*—June 1, 1794. Lord Howe obtained a splendid victory over the French, in the Atlantic ocean, about 1000 miles from the N. W. coast of France.

June 6, 1780. Lord Mansfield's house, n Bloomsbury-square, burnt by a mob.

June 10, 1667. The Dutch burnt several of our men of war near Chatham.

June 11, 1685. The Duke of Monmouth landed at Lyme, in Dorsetshire.

June 14, 1645. Battle of Naseby, in Northamptonshire.

June 19, 1215. Magna Charta was extorted from king John, at Runney-mead, between Staines and Windsor.

June 20, 1685. The duke of Monmouth proclaimed king, at Taunton, in Somersetshire.

VI. *Births and Deaths of Illustrious Individuals.*—June 4, 1738. King George III. born.

June 9, 1760. Count Zinzendorf died at Chelsea.

June 11, 1727. George I. expired near Osnaburgh: he was interred at Hanover.

June 17, 1719. Joseph Addison expired at Holland-house, Kensington.

June 23, 1770. Expired Dr. Mark Akenside, a native of Newcastle upon Tyne.

VII. *Reflections.*—The fourth of June should not be suffered to pass away, without reminding the reader of the king's birth-day. Long has he been concealed from the eyes of his dutiful and loyal subjects, by a dark and heavy cloud of affliction! Millions of prayers have been presented to the throne of Almighty grace on his behalf; and certainly (whatever be the issue) have not been presented in vain. Let the reader add one fervent prayer for the restoration of our aged and venerable monarch's tranquillity. Who can tell but that "at evening-tide" there may be light! Ten thousand times ten thousand glad voices will then exclaim, as in Psalm xx. 9.

"Jehovah hath saved the king:
He answereth us alway, when we invoke him."

See *Street's* new literal version of the Psalms *in loc.* *Bp. Horsley* also gives the same rendering.

PHILOSOPHICAL REFLECTIONS.

No. V.

WIND.

MOTION, we have had occasion to remark, though not always sufficiently gross to be observable, is, nevertheless, universal. A variety of causes operate to disturb that state of rest, which air, as a fluid, naturally seeks, among which, heat and vapour are very conspicuous. Such causes, operating in very varied degrees, contribute to produce all the distinctions of wind, from the slightly agitated zephyr to the impetuous hurricane.

Winds, being air set in motion, have been very properly denominated *currents of air*. Without attempting perfectly to explain the subject, the manner in which air is affected by heat, may be familiarly illustrated by what ordinarily occurs in our dwellings. The air in our rooms is necessarily warmed and rarefied by the heat of the fire, the particles, therefore, rise, a part escaping by means of the chimney, and the other ascending to the top of the room. The bottom of the room is instantly supplied by the external air, which, being denser, rushes in at the lowest avenues, especially on the opening of windows and doors: this will be evident, if we apply a lighted candle at different parts of the opening; applied at the bottom of the door, the flame is blown inwards by the air rushing into the room; applied at the top of the door, the flame is carried outwards by the escaping air: an intermediate space will be found in the opening, at which, if the flame be applied, it will be still, being neither impelled inwards nor outwards: so that an uninterrupted succession of two contrary currents will be manifest.

This circulation of air, if contemplated on no larger scale, affords a fine display of the providence of God. The stock of air with which a room is filled, would soon lose its vital principle by repeated breathing, unless constantly invigorated by fresh supplies. It is pleasing to observe the inconsistency of stopping every crevice of a room with list, sand-bags, &c. is less practised than formerly. The diffusion of knowledge is evidently increasing. Christianity, wherever it prevails, enlarges the mind and elevates the character; it is friendly to every useful inquiry; and we have this delightful prospect, this stimulus to exertion, that the time will come, when the knowledge of the Lord, and with it, doubtless, an enlarged degree of general information, shall cover the earth, as the waters cover the deep.

For the convenience of mutual information, the horizon has been divided into 32 equal parts; and, according as the wind appears to proceed from one of those points, to an observer, who is considered to be within the circle, it is denominated East, West, North, South, &c. &c. Not that we are to imagine, that every current of air moves *precisely* from one of those divisions, we may rather suppose, that there is not a part of the horizon from whence it does not occasionally proceed, or a direction in which it does not sometimes move: but it was necessary that certain limits should be adopted in describing the direction of wind, and that

the points of reference should not be too numerous.

Winds have been reduced to three classes; the general, the periodical, and the variable.

The general winds always blow nearly in the same direction: they prevail between the tropics. The east wind in those regions is of this class, said to be the consequence of the air's rarefaction, caused by the great heat of the sun, which is always vertical to some part of this tract. It is due east, however, only at the equator, partaking more of a northerly or southerly direction, as the place, where the observation is made, is situate towards the north or south.

The periodical winds blow several months in one direction, and are usually followed by contrary winds, of equal duration. They are denominated monsoons, or winds that change annually, and land and sea breezes that change diurnally. The former prevail in several parts of the eastern and southern oceans. From the end of March to that of September, when the sun is northward of the equator, the wind blows from the southwest, and, during the remaining months, when the sun is southward of the equator, from the north east. These winds are of importance to voyagers to the East Indies. These changes are not sudden, but are introduced and followed by calms, irregular winds, and, not unfrequently, violent storms. With regard to the latter, the land and sea breezes, they blow towards the shore by day, and from it by night. It has been considered, that the land being heated by the sun in the day, and the air above it consequently rarefied, the denser air over the sea, naturally flows towards the shore, supplying the place of the ascending air; and, in the night, the earth cooling and the air condensing, the contrary takes place, producing the land breeze.

The variable winds, so common in temperate climates, and so well known in this island, conform to no rule, their duration, their changes, and return, cannot be at all depended on. Indeed, it is seen, that several of these winds frequently blow at the same time, one above another, in various directions, particularly before a thunder storm; which has induced the opinion, that the electric fluid, in such instances, at least, may be a considerable agent: nor is it uncommon to experience a brisk gale on a hill, and a powerful wind on a mountain, though we found the air tranquil below.

It happens, occasionally, that several winds converge to a point, and cause what has been called a whirlwind, in appearance, an inverted cone, suspended, as it were, by its base from the other clouds. The air ascending acquires a whirling motion. The centrifugal force of the air becomes equal to the pressure of the atmosphere, and a vacuum ensues about the centre of motion, and bodies near the centre of the whirl are hurried into the air in a spiral motion. When it happens at sea, it is called a water-spout. The pressure of the atmosphere being removed from a part of the sea, the water rises till it is in equilibrio with the external air, in general, a height of about thirty feet, forming a second cone, whose base is in the reverse direction to that before named. This phenomenon is most formidable. Mariners exert every effort to escape its influence, lest

it should precipitate their vessel to the deep.

Short-sighted man has been sometimes led to question, or, at least, to overlook the advantages resulting from these currents of air, especially when he has had to deplore the effects of dreadful storms, forgetting who ordained them, and still controls them. He "who maketh the clouds his chariot, who walketh upon the wings of the wind," rebukes it, and it ceaseth; he sweetly says, "Peace, be still," and there is "a great calm." Others find it difficult to conceive, how so thin and light a body can be productive of such fatal consequences; but, when the rapidity of the motion, with which powerful winds are found to move, is considered; when we contemplate a motion of one hundred and thirty, or one hundred and forty feet per second, and the surface which a large tree, with its branches and leaves, presents to the wind, our surprise will be diminished, that it should be torn up by the roots, and that other bodies which expose a considerable surface, should be proportionably affected. Though trees are often injured by the violence of winds, we are not to conclude, that even they derive no benefit from them; the loosening of their roots causes them to strike deeper into the ground, and acquire new vigour.

Would men reflect on this subject, the inhabitants of cities and towns must feel grateful for so simple and admirable a means of restoring the salubrity of their air, by dispersing the accumulating vapours and emanations that would otherwise threaten disease and death; the agriculturist, in particular, would be thankful for such a method of transferring, from place to place, the clouds that are destined to fertilize the earth; the lover of nature would behold, with grateful pleasure, such agents performing their allotted task, and bearing the winged and downy seeds to different parts of the earth, preserving a constant succession of vegetation, and a kind interchange of production between various soils; and the enlightened, pious mind, adopting the language of the Christian philosopher of old, would exclaim; "O Lord, our Lord, how excellent is thy name in all the earth. All thy works praise thee; in wisdom hast thou made them all!"

N. N.

Obituary.

MRS. SHOVELLER,

Died, February the 7th, 1816,
AGED 56 YEARS.

MRS. SHOVELLER, wife of the Rev. John Shoveller, of Poole, in the county of Dorset, was the eldest daughter of the late Rev. Joseph Horsey, who, for many years, fulfilled the duties of the pastoral office, over the Baptist church at Portsea. The memory of this man of God will be ever dear to those who were acquainted with him. As a man, he was remarkable for his amiableness of disposition; so much so, that, wherever he was known,

he was necessarily beloved. As a Christian, the degree of piety to which he attained, reflected the highest honour on his profession; and, as a minister, his superior qualifications and zealous exertions, occasioned him no small degree of usefulness and popularity. Much of the excellence, which so universally endeared him, was exhibited in the character of his daughter, the subject of the present memoir. Her natural disposition was eminently amiable and affectionate, and ever urged her to the promotion of the peace and unanimity of those around her. She delighted in seeing others happy, and would use every endeavour, as well as make sacrifices of self-gratification and enjoyment, to conduce to that end. She knew how to "weep with those who wept, as well as to rejoice with those who rejoiced." Her visits to the abodes of poverty, distress, and affliction, were not constrained and unfrequent, but voluntary and repeated; and in these would her eye be graced with the tear of sympathy, her hand be extended to make the bestowment of disinterested benevolence, and her mouth be opened to communicate the language of tender consolation. The duties peculiar to every department of life were, in her character, strikingly exemplified; the social and domestic virtues shone forth in her conduct, with a beauty which captivated the affections, and insured the respect of those who came within the sphere of their influence.

A sermon, delivered by Mr. Tuppen, (predecessor of Mr. Griffin, of Portsea, and afterwards of Mr. Jay, of Bath,) was owned by the Sacred Spirit for the alarming of her conscience, and urging her to seek an interest in the blood which cleanseth from all sins. About a twelvemonth afterwards, she joined the Baptist church, at Portsea, under the pastoral care of Mr. Lacy, and so put on the robe of public religious profession, which, for forty years and upwards, she maintained in its purity and beauty.

The seeds of divine truth sown in her heart seemed to develope themselves with increasing beauty, and to produce more and more fruit, the longer she continued on earth; and her experience, latterly, evidently manifested that she was ripening for glory—that the Lord was preparing her by the influence of his spirit for the fruition of the "inheritance of the saints in light."

She was a great friend to private retirement, as she knew, that, in this, she could enjoy that religious contemplation which would greatly tend to the cherishment of pious feeling, and to the promotion of a growth in grace. In this way, therefore, with her Bible, Rowe's Devout Exercises of the Heart, the Divine Breathings of a Pious Soul, her Hymn Book, and other publications of a devotional kind, she spent considerable portions of her time—soaring above the vanities of the world, holding sublime, spiritual communion with her God, and feeding that flame of piety, which so beautifully and so constantly was ascending from the altar of her heart.

For the salvation of her children, she felt a most ardent desire, which was continually manifested by her affectionate expostulations with them, on the evil of sin, on the excellence of religion, and on the suitableness of that salvation, ex-

hibited in the gospel. With tears copiously effusing from her eyes, and a heart full of holy agony, has she often besought them to be reconciled to God, and, leading them to a throne of grace, wrestled mightily with her Heavenly Father in their behalf. It is hoped, her prayers, in this respect, have been answered. Six of her offspring she buried in their infancy; a seventh attained the age of five years, and gave the most indubitable evidence of a work of grace in heart, who left the world in a flight of sacred rapture. Her two surviving children have both declared themselves disciples of the Saviour. The one, some years since, joined the Baptist church at Portsea, and was the last to whom her grandfather, (Mr. Horsey,) ever administered the ordinance of baptism. His remark, on this occasion, will not soon be forgotten. While standing at the edge of the water, he exclaimed, "What a happy man am I! I have lived to see all my children called by grace and united to the church of Jesus Christ, and now I have the happiness of baptizing my little grand-daughter, and thus introducing her into the visible society of the saints." The other, she had the ineffable pleasure of seeing baptized, by the hands of his own father, at Poole, where he joined the church under the pastoral care of Mr. Bulgin, by which church he has been called to the ministry, and is now prosecuting his preparatory studies, at Bristol. One short extract will be ventured here, on account of its peculiar testimony to the importance of prayer:—Referring to the day of her son's birth, she thus writes, as soon as she was able to sit up, August 4, 1796: "This day, the Lord mercifully appeared for me. He heard my prayers, and sent deliverance. O what shall I render to the Lord, for his great kindness towards me. May my life be spared entirely for his glory. I want to feel more love to him, who has done so much for me. The Lord has given us a son; O that this son of ours may be a child of his; like Samuel, may he minister before the Lord, and be employed in declaring the truths of the everlasting gospel. O, my God, grant me this honour, if agreeable to thy precious will." Frequently, on the return of this birth-day, are there notations of the same agonizing requests at the throne of grace; and, it is remarkable, that, on the very evening when the word was brought home by the power of the Holy Ghost to his soul, that she was prevented, by bodily indisposition, from going out, and now, thought she, I'll pour out my soul on behalf of my dear son. The agony of her mind, on that occasion, she has often remarked, was beyond any thing she could possibly express; while, with her whole body quite prostrate, and her face on the floor, she besought the Father of Mercies for the salvation of her child. This circumstance was remarked in her funeral sermon: "What an evening was this!" said the preacher, "the minister preaching—the youth hearing—the mother wrestling in prayer—the spirit of God effectually applying the word to the soul, and the angels rejoicing."

She was on a visit to her friends and relatives at Portsea, when attacked with the affliction which terminated her earthly existence, and, from the first, she entertained (without any distressful feelings) the idea, that she should not recover. She was not long con-

fined to the bed of sickness; the king of terrors was speedy in fulfilling the dire decree: yet did she continue thereon sufficiently long to leave behind an illustrious testimony of the supports, which religion can give at the closing hours of life, and of the happiness of her feelings, as her spirit proceeded to pass over the threshold of eternity. On the arrival of her husband from Poole, whom she was most anxious to see, she said to him, "My dear, I shall never return with you again; this affliction will carry me to my heavenly home. I should like, were it the will of God, to live a little longer with you, for we have spent many happy years together; but I have no will of my own, the Lord's will be done. I have often enjoyed much secret and sweet communion with God in your study." Having then offered up a most fervent prayer to God for his temporal and spiritual prosperity, and for the usefulness of his ministry, she observed, "I have no fears about dying, blessed be God; I have not my *rock* to seek for *now:* that would be miserable indeed. *Real religion is of the highest importance.*" This she repeated twice, with the most grave and striking emphasis as her dying testimony, and with the greatest composure and placidity of mind, gave some directions relative to the interment of her body. Observing some of her friends, who were collected round her bed, weeping, "Oh," said she, "why should you grieve, 'for dying is but going home;' I am only going a little before, you will soon follow, and then we shall be all together again, never more to part." Breaking forth then, in a holy transport, she exclaimed,

"O to be with God, and taste his love,
Is the full heaven enjoyed above."

At another time, she repeated the whole of that hymn, beginning with

"Now let our souls on wings sublime,"

as a suitable expression of the triumphant feelings of her soul. The exercise of submission in her, was required to be directed, not so much to the expected issue of the disorder, as to the possibility of recovery; she, therefore, requested her husband, in praying with her, that he would not pray for her life. And when she seemed a little better, and her friends were pleased with some faint hope that she might recover, she observed, "I would rather go now, if it be the will of God: I have a desire to depart, and to be with Christ, which is far better; but should the Lord be pleased to raise me again, I hope it will be for his glory, and for the promotion of his blessed cause, otherwise I had rather die this very minute." Once, when alone with her daughter, she begged her not to grieve, for, said she, "nothing is too hard for the Lord to do; if he pleased, he could restore me again, but I am not anxious for recovery: as, for me, to live is Christ, and to die is gain. I am happy—I have not a trouble in the world—death has no terrors for me. O, be sure, my dear, keep close to Christ, and he will never leave you, nor forsake you."

On the arrival of her son from Bristol, who had been sent for on account of her alarming illness, her eyes, apparently sinking into the shades of death, began to brighten; she received him for a moment with a sort of joyful amazement, and then throwing

her dying arms around his neck, tenderly embraced him; and, after the most affectionate endearments her broken frame could support under, she assured him, that she had often prayed for him; and then offered up some earnest petitions to God in his behalf, as a Christian, and as a preacher of the truth, that he might be preserved from the snares of youth—be blessed with much personal piety, and be made eminently useful in the church of Christ. At another time, she observed, "I have lived to see my prayers answered in both of my children being called by grace, and my dear son moving in a sphere of usefulness; and now I can say, 'Lord, now lettest thou thy servant depart in peace.'" Frequently, as she perceived the rapid strides of death towards her, she said, with a blessed degree of holy confidence, "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me: thy rod and thy staff, they comfort me." When she appeared to be just departing, her husband observed to her, "Christ will never forsake his people in the time of trial." "O no," replied she, with eagerness, "that he never will:" the faith and hope which, through divine grace, she had been enabled to exercise through a pilgrimage of many years, seemed to increase in their firmness and stability, as she drew near to the invisible world. Her confidence of being made a partaker of the heavenly glory, was founded alone on the great propitiation of Christ, and the blood of the cross was the only source of all those rich streams of consolation, by which she was so repeatedly refreshed in her dying hours. A little before she stepped into the stream of death, looking beyond to her bright inheritance, she said, "Come, Lord Jesus, come, take me to thyself:" and, whilst under a more than ordinary attack of pain, she observed to her sister through the joyful anticipation of her future bliss,

"Though painful at present, 'twill cease before long,
And then, O how pleasant the conqueror's song!"

These were her last words. After this the powers of utterance failed in their exercise; yet her countenance was an index of the happy feeling of her mind, and the motion of her lips evidenced that she was still holding communion with her God in the breathings of fervent prayer. Under the influence of these happy feelings she continued, till her mortal powers sweetly fell asleep, and her spirit entered on the rest which remaineth for the people of God. On the following sabbath her remains were interred by Mr. Miall, in the burying ground of Ebenezar meeting-house; and who also, in the evening, preached at his own meeting a funeral sermon, from Ps. xxiii. 4, "Yea, though I walk," &c. A large concourse of persons were, on both these occasions, collected together. Also, on the following Tuesday evening, Mr. Bulgin solemnized the event, in the Independent meeting-house, Poole, (the Baptist not being sufficiently large) by a suitable discourse from the same text; and, on Wednesday evening, at Corfe Mullen, a village five miles from Poole, to which she was particularly partial.

May the reader, whilst he contemplates the character here faintly depicted, seek after (if he has not already attained to it) an

imitation of its excellence; that he may reflect honour on religion, benefit surrounding society, ensure universal esteem, and eventually receive "an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ." S. S.

JOSEPH FOX, Esq.

On the 11th day of April, 1816, departed this life, at his house, Argyll Street, London, Joseph Fox, Esq. surgeon and dentist, after a severe illness, of several days' duration. Few men have ever closed a career of more private and public usefulness, than hath this excellent individual. In private life, he exercised, in an eminent degree, all those tender and social charities, which peculiarly endear a man to that little circle, in which their operation can *alone* be fully felt; and which they *alone* can render happy. The tears of those, whose privilege it was to be numbered in that circle, bear a silent, but impressive, testimony to his private worth, in the interesting and endearing relations of *husband*, *father*, *brother*, and *friend*. In his religious profession, he was a Baptist; and was distinguished at once by the decision and constancy of his own opinions, and by the exercise of Christian love and charity towards those who conscientiously differed from himself. With unshaken firmness, he held and maintained the *great* and *essential* truths of the gospel, depending, for final acceptance, after a life adorned by every virtue, and devoted to every duty, on the merits of his *Saviour* and his *God*. In his profession, he had long been eminent, and, for several years, delivered lectures on its various branches, at Guy's Hospital. As a public character, however, he is more particularly illustrious, as connected with that system of education, first introduced by Joseph Lancaster; and to which the name of the British and Foreign System of Education, has since been given. The developement of that system marked an era in the moral destiny of mankind; and, in the possible universality of its application, Mr. Fox at once perceived all its value and importance; and, in combination with other illustrious individuals, he came forward to rescue it from destruction, by pecuniary aid to a very considerable amount; at a time when it had few friends besides its founder. Ready to perish in its cradle, his hand was extended to protect it, and, with that constancy and perseverance which marked his character, he continued to watch over and promote its progress, up to the period of his death. Under the auspices of the British and Foreign School Society, it is now advancing with something of the firm and steady step of manhood; and promises, under divine providence, to spread the blessings of moral and religious instruction, not only throughout the British dominions, but over each quarter of the habitable globe. With IT, the name of Joseph Fox will be for ever united; and "generations yet unborn," who shall partake of the blessings, which it will perpetually bestow, will "rise up and call *Him* blessed." By the noble and disinterested zeal, the unshaken constancy, and generous courage of this excellent man, and his illustrious colleagues, that system was saved to the world, at the moment when ruin was ready to burst on the head

of its founder. As one of the secretaries of the British and Foreign School Society, he has been constantly engaged in the promotion of its object, and, at the age of forty years, has closed his life, in the service of the *great cause of universal education*. The influence of his exertions in this cause, will be felt in many countries, and in every age; exertions for which a grateful posterity will embalm his memory in the odours of never-dying praise. At an early period, however, he has been permitted, through the merits of redeeming love, to attain a higher reward; and, when the generations of men shall have ceased, and knowledge shall have vanished away; it will still be his, to appropriate that sublime and imperishable promise, "They that be wise shall shine as the firmament, and they that turn many unto righteousness, as the stars for ever and ever."

On the evening preceding his departure, he requested a kind friend, who was with him, to read the 17th chapter of St. John, and the 8th chapter of Romans; he expressed that his reliance was upon Christ Jesus alone, for salvation; and, that whatever he had done, had been with a view to promote the Saviour's glory. To the last, he appeared to possess the greatest composure of mind, and expired, without a struggle, in the arms of his tender mother-in-law, and his affectionate and only sister; calmly breathing out his soul, into the bosom of his blessed Redeemer. They both followed his remains, with the rest of his mourning relatives. The committee of the British and Foreign School Society, attended, amidst a large concourse of afflicted and attentive spectators. He was buried in the family vault, in Long Lane, Southwark, the burying ground of the late Rev. John Rogers, whose grandson he was. No one could possess more eminently than he did, that greatest perfection of the Christian character; (i. e.) *Humility*, as those who knew him best can testify. Whilst his memory is cherished with *reverence* and *affection* by his friends; may *his example be imitated* by all who indulge the hope, that they *also* may hear the welcome sentence of "Well done, good and faithful servant, enter thou into the joy of thy Lord." M. D.

Review.

Memoirs of Mrs. Harriet Newell, Wife of the Rev. S. Newell, American Missionary to India; who died at the Isle of France, Nov. 30, 1812, *aged* 19. Second edit. &c. 12mo. 1816. Button, Gale, &c.

THESE highly interesting Memoirs were briefly noticed in our Number for May, 1815. This second edition contains an account of the American Missionary Society, and a monody on the death of Mrs. Newell; of whom there is also a portrait. The volume includes also (we should not forget to say) an admirable funeral sermon by Dr. Leonard Woods, Professor of Christian Theology, in the Theological Seminary of Andover.

The kind and cordial reception of these American missionaries by our own in the East Indies, appears highly creditable

to both parties; and the name of Harriet Newell will be long remembered in India, as well as in Europe and America, with the most lively affection.

Many pleasing extracts might be made, but we forbear—heartily recommending this new and improved edition of a little volume, which we are sure will be a favourite with a large number of our young friends, and especially with those pious young females, who would gladly devote themselves to the great cause of missions among the heathen.

Sketch of the past and present State of the Vandois or Waldenses, inhabiting the valleys of Piedmont, &c. &c. By the Rev. Thomas Morgan, Secretary to the General Body of Protestant Dissenting Ministers of the Three Denominations. pp. 20. Gale and Fenner, &c.

THIS is a very affecting narrative, to which we shall call the attention of our readers more at length, in a succeeding Number.

Report on the Persecution of the French Protestants, presented to the Committee of Dissenting Ministers of the Three Denominations, &c. By the Rev. Clement Perrot. pp. 87.

THOSE who heard Mr. Perrot deliver this report at the Library, in Red-cross-street, April 24, 1816, will never forget the solemn, tender, and impassioned eloquence, with which it was delivered. We are glad to learn, that a "Historic Relation," in 1 vol. 8vo. is in the press, and will speedily be published.

At present, we can only give a few instances from the Report, "as illustrative of the spirit that animated the murderers of Protestants in the Gard."

"Five persons, of the family of Chivas, were immolated. One of these had been for some time confined in his room through sickness. Trestaillon went to his lodging, and finding his wife on the staircase, asked for her husband. She shuddered at the sight of the murderer of her brethren, and hesitated what to answer. He saw her alarmed, and told her she need fear nothing, that he intended no harm. As he appeared without arms, she suffered him to enter the room of her husband, knowing that resistance would only irritate him. He found André Chivas in bed, and approaching his bed-side asked him, in Provençal, how he did. He was answered, 'very poorly.' He then inquired, how long he had been ill; what medical man attended him; what medicines had been administered; all this, with an appearance of being much interested in his welfare. The sick man felt no alarm, as, for fear of agitating him too much, his family had not apprised him of the death of his brethren. Trestaillon then took him by the hand, and said, 'they have not treated your disease properly, I am the better doctor, and will cure you immediately.' On this, he pulled out a pistol from his pocket, and holding it to the head of Chivas, blew out his brains, in the presence of his wife, who has since shared the same fate.

"One *Begot*, a carter, was attacked in his house, where he defended himself with the assistance of his wife and sister-in-law. They were compelled to yield to the assailants, who, in spite of their cries, tears, and intreaties, cut the throat of Begot, and left him to bleed to death. His wife and sister, whom they forced to be present at the horrid scene, were afterwards killed with axes on his body.

"*Ladet*, a farmer's servant, was coming to town, with a cart load of straw and hay. He was met by a band of ruffians, who bound him with the cords that fastened his load, then made a pile of the hay and straw, placed him on the top, and set fire to it. His murderers, to drown his cries, danced round the

fire to the cry of *Vive le Roi.* He was literally burnt to ashes. My heart sickens, and my pen refuses to detail any more of these deeds of blood. I have seen a relation of more than thirty well-authenticated facts, not yielding in atrocity to those just mentioned. I must, however, relate one more.

"A Protestant, who had been overlooked, when the reformed were expelled from the national guard, one night being on a picquet with Catholics, who were going to relieve a post, stationed at one of the gates, descried, by the light of the moon, something that looked like a human body. He approached, and found the bodies of two women, with their faces turned towards the ground. He called his comrades, who only laughed at him for his foolish compassion. They at last yielded, and when they had turned up the bodies to see who they were, the miserable man recognized his wife and daughter, who had been murdered as they returned from the country. The cries of agony he uttered, on the discovery of his misfortune, irritated the barbarians who accompanied him. They levelled their muskets; said it was a pity he should be separated from them he so much loved—fired; and he fell on the dead bodies of his dearest relations! He lingered till the next morning, when he was found with only the strength of relating the distressing story. I have visited the place, with shudderings of inexpressible horror. They were afterwards buried in the same grave. There certainly remains a day of retribution." p. 24—26.

Veritas in puteo, "Truth is in the well," saith the proverb. It is now coming up, to the confusion of those who have laboured hard to conceal it.

LITERARY INTELLIGENCE.

In the Press.

We understand, that the Rev. F. A. Cox, A. M. of Hackney, author of the *Life of Philip Melancthon,* &c. is preparing for the press a work, to be entitled "FEMALE SCRIPTURE BIOGRAPHY," intended as a supplement to the late Rev. T. Robinson's Scripture Characters. This work will consist of *two volumes in octavo,* and be accompanied with an Essay "on what Christianity has done for women."

Dr. RIPPON, having lately published an *elegant* edition of his Selection of Hymns, in a very small size, 32mo. is now just ready to send out the TWENTY THIRD edition of the same work, in a *large* bold pica letter, for the accommodation of senior persons in the pulpit, in the parlour, and in the closet. It is printing on a good demy paper, to be bound in sheep, and on finer paper for calf; to accompany the large letter edition of Dr. Watts's Hymns and Psalms, (not arranged) which may be had uniformly bound with it. A number also, of this edition of the selection, is struck off on a bolder page, *royal* paper, for persons who either desire to ornament their libraries, or to combine elegance with accommodation. The publication is expected to be ready in ten or twelve days.

Memoirs and Remains of the late Rev. Charles Buck, collected and arranged from his Papers, and interspersed with Observations illustrative of his Character. To which is added, A brief Review of his various Publications. By John Styles, D. D. Printed for the Benefit of the Widow and Family.

N. Rogers has in the press, "Lectures on the Elements of Evangelical Religion," in which several important differences between modern Arminians and Calvinists, are impartially considered, with a view to promote mutual forbearance. In 1 vol. royal 12mo.

Lately published.

The Labouring Man's Advocate—A Sermon on the Duty of Masters respecting the Wages of Labour. By John Ovington.

A selection of Hymns, from various Authors, adapted to Public Worship. By Thomas Westlake. The fourth edit. improved and enlarged.

A concise System of Self-Government in the Great Affairs of Life and Godliness. By J. Edmondson. 1 vol. 8vo.

The second edition, with a portrait and additions, of the Life of Mrs. H. Newell, Wife of the Rev. S. Newell, American Miss. to India. 1 vol. 12 mo.

A Word of Consolation to such as Mourn under a Sense of Sin. By J. Oddie. With a short Sketch of the author's Life, and a recommendatory preface. By J. Edmondson.

Missionary Retrospect, and Foreign Intelligence.

BAPTIST MISSION.

BAPTIST MISSIONARY SOCIETY.

We have just received No. 29, of Periodical Accounts relative to the Baptist Missionary Society; from which it appears, that the Lord has extended to the Missionaries the sphere of action, and afforded increased opportunities of spreading the light of the gospel among the Pagan nations around them, and new and considerable success to the efforts of his faithful servants. These expressions of divine favour are regarded by them as new calls for exertion, and as affording almost certain hope of future success.

In the Bengal station, considerable success has attended the labours of the missionaries, the last year. At Dinagepour, there is a church, consisting of twenty-nine members, which, under Divine Providence, owes its existence to the exertions of Mr. Fernandez. At Berhampore, three or four of His Majesty's fourteenth regiment, baptized at Calcutta, about four years ago, have been the means of a considerable increase from the regiment. No less than twenty-one have been added to them by baptism. At Cutwa, several have been united to the church, and its number is between twenty and thirty, in all. At Serampore, the number baptized is ten; among whom is Seeboo, a Brahmun; and another, a native of Arabia, Mahummud Seyd. Three, marked in the Brief Narrative of the Mission, as excluded, have been restored; two of them, Bhyrub and Jugumohun, are Brahmuns; Punchanun is of the writer cast. At Calcutta, the number that has been baptized, amounts to sixty-four, including Europeans and natives;—the church there is somewhat below two hundred. At Jessore, seven have been added to the church. In Bengal, the number of stations is ten.

HINDOOSTAN.

The last review of the mission represented Mr. N. Kerr, as destined to Allahabad, a city containing 90,000 souls! He arrived in safety with Kureem, and the gospel seems welcomed, rather than repelled; our brethren found here two who had been baptized, and have baptized two more, both Hindoos. The stations in Hindoostan are, in number, five.

In other provinces of India, the brethren have laboured, with varied success. At Surat, Nagpore, and Orissa. Mr. and Mrs. Judson reside at Rangoon, in the Burman empire; and Mr. F. Carey, at Ava. There are also missionaries in the Isles of France, Ceylon, Java, and Amboyna. The number, added by baptism to the churches, throughout the mission, this year, is one hundred and nineteen, to which ten may be added, who were baptized on New-year's Day; which brings the number baptized, of various nations, since the commencement of the mission, to seven hundred and sixty-five. The whole number of stations is twenty-four.

The translating, printing, and distributing of the scriptures, go on with zeal and success; nor are they inattentive to the formation of schools, in aid of the propagation of the gospel, by preaching and other means; in these, the children of the natives receive a knowledge of the scriptures, of history, geography, &c. and of the nature of ancient and modern idolatry.

"There is, indeed," say the missionaries, "another kind of seminary, which we have long had in contemplation, and the necessity for which seems every day increasing. It is a seminary in which pious young men, whether Hindoos, Portuguese, or Europeans, shall be thoroughly instructed in divinity, as laid down in the sacred scriptures, while they pursue such collateral studies as may increase their usefulness in the churches of God, in India." "From a view of all these circumstances, it will easily appear, that notwithstanding the exertions made in India toward the support of the cause, if the Lord be pleased to prosper it, the mission will require increased support from Britain; and this will be the case," say they, "in the ensuing year." These faithful ministers of Christ do not ask for ability to obtain new modes of comfort, but for means, by which they may be enabled to evangelize the heathen, and glorify God; and shall they ask in vain?

Letter of Mr. Paterson, Petersburgh, to Mr. James Haldane.

November 28, 1816.

I HAVE had very much to do this summer, especially in getting the arrangements made for printing with stereotype. By the help of God, all is now in the best order, and more than one half of the Sclavonian Testament is composed and cast. We had all our great folks to see the establishment, a few days ago, with which they were amazingly pleased. I hope that I seek not the honour which cometh from man, yet I cannot help feeling gratified, when those for whom I labour approve of my conduct, especially in such an important matter as this, where all the responsibility lay upon me. This powerful instrument being now at work, opens the pleasing hope of soon being able to satisfy the most urgent wants of the millions of Russia. It is difficult to say what numbers could be disposed of, if we had them ready; in the mean time, the demands for them are numerous. There are difficulties to surmount here, which do not exist in England, or any other European country, at least to the same degree. However, on the other hand, the zeal, the activity, and the willingness of the leading people, is not surpassed any where, and this makes all comparatively easy. It must afford you much pleasure to learn, that eight of the editions, in eight different languages, printing by the Russian Bible Society, are now finished. One edition is wholly distributed, four distributing, and the other three will be put in circulation in a very short time; two, I hope, in the course of next week; the Persian may be a few weeks longer, as we have not yet received all the directions from Sir Gore Ousely. The letters which Mr. Dickson has received from Astrachan, and which he has, no doubt, communicated to the public, will show how much the Persian is in demand in that quarter of the empire, and what we have to expect from its circulation. An edition, of five thousand copies, of the New Testament, has been commenced in the Moldavian or Walachian language, for the use of those of *Macedonia*, whose cry for help has reached the ears of the Russian Bible Society. How wonderful are the ways of God! From this quarter, the word of life must have come into Russia at first, and, after a lapse of seven hundred years, the Russians are returning the benefit. It was through Macedonia that the gospel first entered Europe, from little Asia, and it is returning by nearly the same channel. The society at Theodosia has already opened a correspondence with the Greek bishops, and one metropolitan, beyond the boundaries of the empire in little Asia: and they only wait to receive copies of the scriptures from us, in order to send them into those places. One thousand modern Greek Testaments will be sent off, in a few days, to the south; and the Armenian is already in circulation. Among those which are finished, and just about ready for distribution, are, five thousand of the Polish Testament, according to the Roman Catholic translation, which, on the whole, is very good; the title page is followed by a short recommendation of the edition, by his eminency the Roman Catholic metropolitan, under whose superintendence the work has been executed: this is signed by his eminency; and two of the members of the college of Jesuits have corrected the press. From this edition, we expect much benefit. By the blessing of God, an auxiliary society has been formed in Astrachan, which promises to help us much in the Lord. There are preparations making for establishing one among the Don Cossacks, and they only wait the approbation of their head man, General Platoff. Among the Cossacks, there appears to be much true religion, and they manifest a great desire to have the scriptures. The account I gave of some of them in my last letter to Mr. Ewing, must have afforded all of you much gratification; and accounts say, there are hundreds of the same description on the banks of the Don. I am more and more convinced, that there is a great deal more real religion in Russia than we are aware of. It may truly be said, that here the Lord has his hidden ones in a special manner. The Bible Society is bringing them to light, previous to all the children of God, who are scattered and unknown to each other, being gathered together under the one Shepherd into the one sheep-fold. Nothing, I think, is more evident, than that a most important change for the church of Christ upon earth, is fast approaching, and is, indeed, at the very door: the sure word of prophecy informs us of the nature of this change and its glorious effects. Yes, my dear friend, let us lift up our heads, for the redemption of the church draweth near. Not only has the day-star appeared, but the dawning is far advanced, and we may yet live to see the sun of this bright day appearing above the horizon. The intelligence from every quarter of the world is so extraordinary, that one cannot help being flushed with hope, and waiting with

anxious expectation for the glory that is about to be revealed, and, although we have need of patience, yet it is permitted to hasten on the coming of the day of God. How much has happened in the political world since you wrote to me! Our prophetic calculations have been again deceived. The truth is, the Lord will come in a day, and in an hour, when we think not; and it is his will that we should watch, having our lamps burning and our loins girded. O, what a mercy that the Lord has also been pleased to smile on our dear native country! She has long held the first place among the nations, in point of gospel light. It has been much abused and neglected, and we must thank his name that the candlestick has not been removed out of its place.

Domestic Religious Intelligence.

ANNIVERSARIES FOR 1816.

ADDRESS

ON THE

APPROACHING ANNIVERSARY

OF THE

BAPTIST DENOMINATION.

Love to *Christ* is the first principle of Christianity; love to *Christians*, the second. The former, we trust, dictates the peculiarity of our profession as Baptists; the latter influences our conduct in the general intercourse of society, and our co-operation with all others who constitute "the household of faith," for the purpose of universal philanthropy.

It is with no reluctant feeling, and no feigned affection, that we reiterate the language of apostolic zeal—"*Grace be with all them that love our Lord Jesus Christ in sincerity.*" We have learned to *differ* from others, without cherishing a spirit of sectarian bigotry: and we rejoice to *agree* and coalesce with them in general exertions, without descending to the meanness and impiety of unprincipled compliances. In a word, we love *truth*—and, we "love *the brethren*;" feeling it to be our duty, and esteeming it our privilege, on all possible occasions, to unite with them, for the purpose of promoting the interests of Zion, and hailing their prosperity with undissembled gladness. What! Shall we forbid *them*, because they follow not with *us*? Shall we be undesirous of their *usefulness*, because we cannot adopt some of their *opinions*? No. We pray for the spiritual welfare of all who hold the head; we seek the success of the gospel amongst our most erring; and, if there be such, our most bigotted, most selfish, most unfriendly, fellow Christians. Our association has, indeed, an *exclusive object*, but not an *excluding, sectarian spirit*. "Ephraim shall not envy Judah!"

In these views, we are confident that the brethren of our denomination in the country, concur with those of the metropolis, and its vicinity. These considerations, constitute at once the principle of our separation from other Christians, and the bond of union amongst each other; and we are neither ashamed to cherish, nor reluctant to avow them. But as the streams and rivers that pursue a different course through far distant provinces, diffusing fertility as they flow in circuitous and unopposing directions, eventually blend and intermingle their waters in the ocean, where their former characteristic diversities for ever disappear, so we rejoice to think the separate societies of Christians, in their various denominations, each distinct in character, and useful in their respective exertions, shall at length blend their happy destinies in the undivided affection, and undecaying blessedness of eternity.

The returning season, which invites our distant brethren of the denomination to London, rekindles, and reanimates, our attachment. We anticipate "the feast of friendship," and "the flow of soul!" Let our intercourse be impeded by no jealousies: let it be obstructed by no prejudices, no rivalships, no competitions! Let us aim to rise to the dignity of religion, and the heaven of love! Let the recollection of the MIGHTY DEAD diffuse solemnity over our assemblies—unite us in one indissoluble compact, and by giving us, so to speak, a hold upon immortality, elevate our spirits above the sorrows of life, the changes of time, and the littleness of unsanctified human nature! Let us aspire to the greatness of the occasions on which we

assemble, and, forgetting that we are individually, or even collectively, *any thing*, realize the majesty, the importance, and the glory of the cause, which interests both worlds, and unites all ages!

It is to be recollected, that *the revival and promotion of the religion of Jesus*, is our comprehensive object: and this includes whatever is most desirable to the Christian minister, to holy saints, and to angelic witnesses. It comprehends the work of conversion, the edification of the people of God, the "peace of Jerusalem." It includes the success of all the efforts directed to this end—of all our prayers and labours—of the tears of pastoral solicitude—the contributions of opulent liberality, and the plans of disinterested benevolence. "Send now, we beseech thee, O Lord; O Lord, we beseech thee send now prosperity!"

When, at this enchanting season, we look abroad, and see the refreshing showers, and the reviving sun, combining their influences to cover the earth with vegetative beauty and fertility, we cannot help exclaiming, "Descend ye dews and showers of heavenly mercy, upon our assembled churches, to invigorate and mature thine own spiritual plantation! Shine, O Sun of Righteousness, with a benignant beam into every heart, quicken us into holy activity, and diffuse amongst us universal joy!"

Times and Places of Meeting, &c.

Wednesday Morning, June 19th. Baptist Itinerant Society. Breakfast at six. Chair to be taken at seven. New London Tavern, Cheapside.

Missionary Sermons. At eleven. Spa-fields Chapel. Dr. Rippon to preach.

Evening, at six. Sion Chapel. Rev. T. Roberts, of Bristol.

N. B. Notices of the other Meetings will be published at Spa-fields, after the Sermon.

Thursday Morning, at eleven. Stepney Academical Institution, Keppel-street. Rev. J. Edmonds, A. M. of Cambridge, to preach. Collection after the Sermon.

N. B. *Ministers from the country, who wish to be accommodated with Lodgings during the approaching Anniversary, are requested to send their names to* Messrs. Button and Son, Paternoster Row, *where a book is provided for their insertion.*

SIXTEENTH ANNIVERSARY

OF THE

Church Missionary Society.

On Tuesday morning, the 30th of April, the annual sermon was preached at the church of St. Andrew by the Wardrobe, and St. Anne, Blackfriars, by the Rev. Daniel Corrie, L. L. B. one of the chaplains of the East India Company on the Bengal establishment. This sermon, which was grounded on Isaiah, xliv. 20, awakened peculiar interest. The preacher, himself, had witnessed the evils, which he described; and had successfully employed the remedies, which he feelingly recommended.

At two o'clock, the annual meeting was held at Freemason's-hall, the Right Hon. Lord Gambier, Vice Patron and President, in the chair. The assembly was very respectable, and so numerous, that many were obliged to go away for want of room.

More than usual interest was given to this meeting, by the dismission, to their labours in India, of two English clergymen, the Rev. Benjamin Bailey, and the Rev. Thomas Dawson, with their wives. After the report had been read by the Secretary, the Rev. Dr. Thorpe, of Dublin, in a very impressive speech, moved its adoption, and was ably seconded by the Rev. Edward Thomas Vaughan, of Leicester. The Bishop of Gloucester, in compliance with the respectful request of the Committee, addressed to the missionaries a few parting words of counsel and encouragement—pointing out to their especial regard, the admirable address of the late Dr. Buchanan to the missionaries, who had preceded them in the mission to India; and animating them, with paternal affection, in their great undertaking. The Right Hon. Lord Calthorpe, the Treasurer Mr. John Thornton, the Rev. Wm. Marsh, of Colchester, the Rev. J. W. Cunningham, of Harrow, the Rev. R. P. Beachcroft, of Blenheim, the Rev. Daniel Wilson, and the Rev. Basil Woodd, addressed the meeting in a manner which made a deep and salutary impression.

It appeared from the report, that the society had advanced, with a steady pace, during its sixteenth year. Its income was 17,000*l.* and its actual expenditure 14,000*l.*, which, with nearly 3,000*l.* acceptances on account of the Indian and African missions, brings the expenditure almost to the full amount of the income.

The society is every where enlarging its foreign operations. In a correspond-

ing committee at Calcutta, an annual grant has been made of 1,500*l.* to another at Madras, 1,500*l.* to a third at New South Wales, 500*l.*; beside the outfit of missionaries and schoolmasters proceeding to these stations. A settlement has been formed in New Zealand, where an assignment of about 200 acres of land has been made to the society. In Africa, not much short of 6,000*l.* has been expended. The Rev. William Jowett has established himself in Malta. Christian institutions are begun, or are in preparation, in Sierra Leone, at Madras, and at Calcutta; the schools of the society are everywhere increasing. More than 1000 children, in Dr. John's schools, at Tranquebar, are educated by the society—a large number at Madras, and by the Calcutta committee—in Africa, several hundreds; and, it appears by late accounts from thence, that from 2,000 to 2,500 liberated children, are uniting for Christian instruction.

The collections of the day amounted to nearly 300*l.*

It is earnestly requested, that all the friends of the society would unweariedly exert themselves, and fervently beseech the Great Head of the Church to prosper the attempts of this, and all similar institutions. Many parts of the kingdom have done nobly; but various quarters are not yet brought into action. The committee trust, that the time is not far distant, when an association will be in action in every county in England and Wales—effective aid be rendered from Scotland, and their zealous co-adjutors of the Hibernian Auxiliary, enabled to diffuse their influence over the sister island.

HANTS AND WILTS.

April 17. The churches of Hants and Wilts, forming the Assistant Mission Society, held their first meeting for the year at Ebenezer Chapel, Portsea. Mr. Bulgin preached on the Tuesday evening, from Psalm xlix. 8.—A prayer meeting was held before breakfast. The sermon, on Wednesday morning, by Mr. Russell, on the evil of worldly mindedness, from Mark, iv. 18, 19. And, in the evening, by Mr. Saffery, from Philippians, iv. 21, 22. The devotional services were conducted by the brethren Early, Giles, Door, Read, Hawkins, Griffin, Miall, and Franks. The interval of worship was occupied with the business of the association and mission. The next association is to be at Whitchurch, July 24. The brethren Tilly, Giles, Russell, and Saffery, to preach. The morning sermon, *On the integrity of our religious motives.*

BAPTIST ITINERANT SOCIETIES.

SCILLY ISLANDS.

The Committee of the Baptist Itinerant Society are glad in being able to state, that the pressing case of the Scilly islanders has come home to the hearts of British Christians; they trust that the contributions mentioned below, will be examples to all Christians who have it in their power to do good, and they would say, "Go ye, and do likewise." It may be information to some, to know that printed copies of the statement, published in the Baptist Magazine for April last, relative to the Scilly islands, may be had, (gratis) either of Mr. James Pritt, 15, Wood-street, Treasurer, or of Mr. W. Gale, 70, Basinghall-street, Secretary, by whom contributions will be thankfully received, and faithfully applied. The Committee are happy to acknowledge the receipt of the following donations, during the last month, in addition to what was before received:

	£.	s.	d.
Mr. John Simpson (per Messrs. Cooper & Co.)	5	0	0
Mrs. Perry, of Newbury, and Friends, together with some books	2	10	0
Collected at Mr. Anderson's Chapel, Edinburgh, at the monthly prayer meeting, after reading the intelligence	2	2	0
Mr. Garnham	1	1	0
Mr. Josiah Thrupp	1	1	0
A Friend (per Mr. Rook)	1	0	0
Mrs. Carroll	1	0	0
Daniel Lister, Esq. Hackney	1	0	0
Mrs. Fisher and Miss Toms, Hackney	1	0	0
Mr. Budding	0	10	6
W. R.	0	10	6

YORK AND LANCASTER.

On Wednesday, April 17, 1816, the half-yearly meeting of the Baptist Itinerant Society for the counties of York and Lancaster, was held at Bacup, in Lancashire.

Mr. Edwards, of Accrington, introduced the service. Messrs. Mann of

Shipley, and Stephens of Manchester, both preached on the occasion; the former from Acts, xxi. 13. and the latter from 3 John, 8. The Secretary read part of the report, and briefly stated the engagements of the society for the present year, from which it appeared, that the field of labour is widely extending itself; and the Lord evidently blessing his word to the awakening of souls, and bringing careless sinners to the obedience of faith. Still, the increased expenditure of the society requires the renewed and persevering support of all its friends. A collection was then made, for the funds of the society, amounting to 11*l.* 4*s.* 3*d.*

In the afternoon, Mr. Dyer (late of Sutton, York) was recognized as the pastor of the church at Bamp. Mr. Littlewood, of Rochdale, stated the nature of a church of Christ. Dr. Steadman, of Bradford, addressed the pastor, from John, xxi. 17, and Mr. Hargrave, of Ogden, from 1 Cor. xvi. 13, 14.

NEW MEETING HOUSES *OPENED.*

PILL, NEAR BRISTOL.

On Thursday morning, Dec. 15, 1814, a small, but very neat Baptist meeting-house, was opened for divine worship, at Pill, distant about five miles from Bristol. The Rev. Dr. Ryland preached in the morning, from Matt. xviii. 20. Rev. J. Holloway, in the afternoon, from 1 Kings, viii. 29.; and Mr. Thomas, one of the students of the Bristol academy, in the evening, from 2 Peter, v. 10.

The leadings of Divine Providence, in the erection of the above place, have been very conspicuous. The strictest economy has been observed, and the people, who are chiefly poor, have contributed, to the utmost of their ability, towards defraying the necessary expenses; which, together with the accustomed liberality of the religious friends in Bristol, and a few small sums derived from other sources, has reduced the debt upon the place to about 200*l.* for this, at some future period, a farther appeal to public liberality will be necessary.

Nov. 27, 1815, a church was formed, consisting of fourteen persons, having received a friendly dismission from their respective churches, principally from the Pithay, at Bristol. Rev. T. Roberts commenced the service, by reading Rom. xii. Rev. W. Giles, of Lymington, prayed, and Mr. Roberts stated the nature and order of a gospel church, from John, xvii. 16. "They are not of the world." The following sabbath, Dr. Ryland preached from 2 Cor. xiii. 5, and administered the Lord's supper to this newly formed church.

The labours of the students from the Bristol academy, together with the kind attention of Mr. S. of Bath, have principally contributed towards this good work. The people have now a stated minister, and hope, through the blessing of God, and the encouragement which the friends of religion may afford, to see this wilderness soon become as the garden of the Lord.

STRETTON-UPON-FOSSE,

WARWICKSHIRE.

April 18th, a small, neat Chapel was opened at the village of Stretton-upon-Fosse, in Warwickshire. In the morning, Mr. Smith, of Blockley, began the service by reading the scriptures and prayer. Mr. Gray, of Chipping Norton, preached from Rom. i. 16. and Mr. Coles, of Bourton-on-the-Water, from Psalm cxxii. 1. Mr. Mann, of Moreton, concluded by prayer. In the evening, Mr. Claypole, of Bloxham, prayed; Mr. Bradley, of Stow, preached from Matt. xxv. 1, 2, and concluded the services of a very interesting day, by prayer. The gospel was introduced at this village in the summer of the year 1814, by the Rev. S. Taylor, of Shipston. Preaching first commenced in the open air, and the people were remarkably attentive. Shortly after, a cottage was licensed, which soon proved too small to contain all who came to hear; it was therefore thought necessary to erect a place of worship; a very aged person kindly offered a spot of ground, and several others liberally encouraged the undertaking. This place affords a convincing proof of the great utility of village preaching, and is well calculated to encourage the ministers of the truth, to make fresh exertions for the furtherance of the glorious gospel.

BLACKWATER, HANTS.

On Wednesday, the 16th of May, a Meeting House at York Town was re-opened in the Baptist connection; when two sermons were preached; that in the morning, by the Rev. F. A. Cox, of Hackney; that in the afternoon, by the Rev. T. Griffin, of London. The

devotional exercises were conducted by Messrs. Dyer, of Reading; Davis, Wokingham; Redford, of Windsor; and Newbury, of Bracknel. The attendance was good, and the prospect is pleasing.

LOUGHBOROUGH.

November 14, 1815, a Church of the particular Baptist denomination, was formed at Loughborough, consisting of fourteen persons. Mr. Jarman, of Nottingham, presided on the occasion, addressed them on the duties they owed to each other, and implored the divine blessing on the union. The small, but neat, place of worship, in which this newly-formed church meets, was built at the expense of a private individual, and was opened last autumn, by the Rev. Robert Hall, when a very liberal collection was made to defray the expense of pewing it. For several months, it was principally supplied by neighbouring ministers, and was well attended. Since January last, the Rev. Mr. Capes, late of Gamblingay, has laboured among them, and the congregation has so much increased, as to render necessary, either an enlargement of the present place, or the erection of a new one.

HALSTEAD, ESSEX.

On Thursday, April 4th, 1816, the Baptist Meeting House, at Halstead, Essex, having been rebuilt and considerably enlarged, was re-opened for divine worship. In the absence of the Rev. G. Paul, of America, whose coming had been announced, but who was prevented by indisposition, the Rev. W. Shenstone, of London, preached in the morning, from Job, xxxvii. 7; the Rev. J. Carter, of Braintree, in the afternoon, from Rom. i. 16; and the Rev. W. Shenstone, in the evening, fromPsalm, lxxxviii. 2. A principal cause of this erection was, the accommodation of an increasing congregation and Sunday school; the latter, which has been remarkably blessed, at present contains one hundred and sixty-seven children, of both sexes, gratuitously instructed; several young persons, lately in the school, have been added to the church; and several more, at this time, appear to be under serious impressions, some of whom give decided evidence of a work of grace on their hearts. The building is a plain and substantial brick edifice, forty-two by thirty-six feet, with three galleries; the expense of erecting which, exclusive of the old materials, is 812*l*. The congregation, consisting almost entirely of the labouring poor, have raised among themselves the sum of 202*l*. including the sum of 30*l*. raised by small weekly subscriptions among the children of the Sunday school. Donations to the amount of 28*l*. have kindly been presented by a few individuals connected with other congregations in the town; the further sum of 46*l*. was collected on the above day. For the remainder, an appeal must be made to the benevolence of the religious public, which, it is confidently hoped will not be made in vain.

ORDINATIONS.

NORTH SHIELDS.

On Tuesday, the 26th of March, Mr. James Williamson, formerly student at Bradford, was set apart to the pastoral office of the particular Baptist Church, at North Shields, in Northumberland. The Baptist Chapel being considered not sufficiently large for the congregation that was likely to attend, the new Scotch Church was cheerfully granted for the occasion. The Rev. R. Pengilly, of Newcastle, began by prayer, reading the scriptures, an introductory discourse on the constitution of a gospel church, and proposed the usual questions to the church and minister. The Rev. C. Whitfield, of Hamsterly, offered the ordination prayer, with the imposition of hands. Dr. Steadman, Mr. Williamson's tutor, delivered the charge, from John, xxi. 15, 17. The Rev. R. Davison, Independent minister of Newcastle, closed in prayer.

Assembled again in the evening, at the Baptist Chapel, for the ordination of three deacons, and addressing the church. Mr. Pengilly introduced the services, as before, Dr. Steadman offered the ordination prayer, and Mr. Whitfield addressed the deacons and church, from 1 Cor. xvi. 14, "Let all your things be done with charity." The services of the day were gratifying, and numerously attended.

BURTON-UPON-TRENT.

December 6th, 1815, Mr. Thomas Fletcher was set apart to the pastoral office over the Baptist Church at Burton-upon-Trent, Staffordshire. The Rev. Mr. Brook, of Tutbury, introduced the service by reading the scriptures, and prayer. Mr. Jarvis, of Newark, vindicated the right of Christian churches to choose their own officers, and asked the usual questions. Mr. Jarman, of Nottingham, addressed the pastor on the nature and importance of ministerial fidelity; and Mr. Davis, of Derby, the church, on their duty to encourage him.

KRISTNO PAUL,

Baptized at Serampore, Decr. 1800.

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